

# AMERICA

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## Chronicle

**Home News.**—For the present, the proposed Child Labor Amendment to the Constitution has been rejected. More than the required thirteen States, in one way or

### Child Labor Amendment

another, have signified their disfavor of granting Congress the right to legislate with respect to child labor. Legislative rejection has been passed in Delaware, Georgia, Kansas, Louisiana, North Carolina, North Dakota, Ohio, Oklahoma, South Carolina, South Dakota, Texas and Washington. In eight of these States, both legislative bodies has rejected the measure; in the remainder, either the House or the Senate have defeated it. Some other States have shown their disapproval of the Amendment; thus, Wyoming has postponed action indefinitely and Massachusetts has polled such an overwhelming popular vote against it that the Legislatures can scarcely act in favor of it. It is computed that more than twenty-eight States will reject the Amendment during the present sessions. Only two States, thus far, have definitely ratified the Amendment, California and Arkansas; one House in Montana, Arizona and New Mexico, respectively, have likewise approved of it. Even though more than thirteen States reject the Amendment during the

current legislative sessions, the measure is not thereby definitely and finally defeated; for, whereas a State ratifying the Amendment cannot change its decision, a State that refuses to ratify may at any time reconsider the matter. For this reason the organizations pledged to further the Amendment do not intend to discontinue the intensive campaign they have been waging.

Fresh delays have been created by the Senate in regard to the confirmation by that body of the appointment of Attorney General Stone as Associate Justice of the Supreme Court. It is believed, however, that the Senate eventually will endorse the nomination, unless new

developments arise. When the appointment was first sent to the Senate, it was debated for several days before being presented to the Judiciary Committee. About the time that that body reported it favorably, Mr. Stone announced that the Department of Justice would present an indictment against Senator Burton K. Wheeler before the Federal Grand Jury in the District of Columbia. This move aroused the Democratic and anti-Administration Republican Senators. The appointment was again debated in secret session and was finally recommitted to the Judiciary Committee. Mr. Stone was requested to attend a special meeting of this Committee and to answer questions on his reasons for seeking an indictment against Senator Wheeler in the District of Columbia on charges similar to those for which the Senator was indicted last year in Montana, the trial for which had been purposely delayed. In replying to the attacks made on him, Mr. Stone denied that he is in anyway "persecuting" Senator Wheeler. The Montana and the Washington indictments are on different charges; the former is for illegally taking a fee as a Senator, the latter has connection with an alleged conspiracy "to defraud the United States of its public lands and of the oil and minerals underlying these lands." Even after these explanations, the opposition Senators did not look upon the appointment in any more favorable light. An additional objection to Mr. Stone involves the charge of questionable conduct as a lawyer in appearing for the estate of J. P. Morgan in proceedings instituted by James Ownbey of Colorado. The Senate debates and delays have embarrassed the Administration; they almost indicate a revival of the conflict between the President and the Senate which signaled the last Congressional session.

**Austria.**—Dr. Hainisch, who in December was re-elected to the Presidency of the Austrian Republic, with practically no opposition, recently described the work of

*Hopes and  
Realities*

reconstruction as chiefly a psychological problem. The Austrian people, he said in his keynote speech, are showing an increasing understanding of this fact. The last period of the reconstruction era would require of them wisdom and energy as well as great simplicity of life. Austria, he believed, would soon rise again to a high cultural level. To do so, however, it must keep the valuable traditions of the past, in so far as they can be adapted to modern development. They must build their new life on the basis of the old. In this way Austria could again hope to become a worthy and serviceable member in the family of nations. But Austria is still far from recovery as the current events show. The problem of unemployment, in particular, is pressing hard upon the nation. To solve that problem will tax all the resources and economic ability of the Government. Up to the close of last year the army of unemployed was increasing continually. In the latter part of December a public meeting was held by the unemployed workers who addressed a demand to the Government for larger doles, threatening to arrange a monster demonstration. The police prevented them from carrying out their purpose, yet several assemblies took place in various parts of the city. Since the doles now given the unemployed actually amount to from sixty to eighty per cent of the salaries these men drew while at work, the Government absolutely refuses to raise them any higher, saying that such a step would be unjust to other laborers engaged in work. The situation is almost an impossible one, and nothing but an industrial renewal can save the country. But there is little prospect in sight for any great betterment.

**Czechoslovakia.**—In a recent session of the parliamentary Committee on Foreign Affairs, Mr. Hrusovsky, a Slovakian Protestant and National Socialist Deputy, known as "the speaking-tube of Mr. Benes," the Foreign

*Relations  
Between Church  
and State*

Minister, all of a sudden grossly attacked the Holy See and demanded the rupture of diplomatic relations with it and the separation of Church and State. But the surprise of those who had inspired this attack must have been considerable when he was not only rebuked and confuted by the members of the Popular party, but two of the five Coalition parties also showed no favor to the proposed violent solution.

All concerned see that the relations between Church and State in Czechoslovakia must soon be regulated; the present uncertainty and chaos cannot possibly continue for a long time. Thus for example the Apostolic Administrator of Trnava in Slovakia, appointed by the Holy See in 1922, is not yet recognized by the Government. Not only the administration of the temporal affairs

of his see, but even his revenue from them are at present denied him. The evil consequences of this treatment, are simply ruinous, particularly in regard to the diocesan seminary, churches and presbyteries for which he has to provide.

When the Constitution of the republic was discussed in the first National Assembly, the enemies of the Church wanted to insert a clause affirming the separation which here is merely another word for religious persecution. Nothing but the inflexible opposition of the Popular

*Popular Party's  
Defense of Church*

party was able to secure the present wording, which provides that the relations between Church and State are to be regulated by special laws. This regulation has been one of the points in the program of the present Coalition, whose basis is *agreement* on the issues coming up for discussion, in such a way that against the *veto* of even one of the five parties no measure can even be brought before parliament. The Popular party has always been ready to consider, together with the other parties, the relations between Church and State and to agree to bills just and useful to both, but they never promised to accept complete separation, which in Czechoslovakia would mean disaster to religion and Church, or to submit to the dictate of any other party. Hence the dissatisfaction of the militant anti-Catholics and the voices demanding the expulsion of the Popular party from the Coalition. This would mean an oppressive solution of the question by a minority government, supported for the purpose by groups of the present Opposition. It is a fact that since the latest French elections, which were regarded as a victory for the enemies of the Catholic Church, the anti-religious parties in Czechoslovakia at once became much bolder and more pugnacious. So, too, the benevolence Mr. Benes had previously manifested towards Catholic interests suddenly cooled and fell almost to zero.

The only solution which can be accepted by the Popular party, and which its members demand, is the opening of negotiations with the Holy See. Only an agreement acceptable to both the parties concerned, can be a basis of legislation regulating these questions in the civil forum. But of negotiations with the Vatican certain politicians and parties will not hear. When questioned by a Popular party deputy, Mr. Benes extricated himself by saying that his policy was and would be that of the Coalition, but that the agreement on the whole complex of questions between the Coalition parties had not yet advanced so far as to render formal negotiations with the Vatican possible.

**France.**—A recent decision of the French State Council concerning the affairs of Alsace-Lorraine has altered the situation with regard to the Vatican Embassy. The State Council has no legislative or executive powers, but it acts as a regulator of administration and as technical advisor to the Government in the more difficult

*Alsace-Lorraine  
and the Vatican*



affairs that come up for solution. According to the decision of this State Council, Alsace-Lorraine is still under the régime of the Napoleonic Concordat according to which the affairs of France and the Vatican were regulated up to the time when the Concordat was dissolved by the law of the Separation of Church and State in 1905. The Concordat had been concluded between Napoleon and Pope Pius VII in 1802, and was recognized by the German Government in 1871. In recognizing the Concordat as still in force for the recovered provinces, the State Council approved of having the provinces represented at the Vatican should circumstances call for such an arrangement. Premier Herriot, with good grace and diplomatic pliancy accepted both phases of the decision of the State Council. According to a dispatch the Premier said:

The régime of the Concordat will continue to be applied to Alsace-Lorraine until Parliament has definitely decided otherwise. The *modus vivendi* was easily found, and we will apply it loyally and sincerely. Our attitude is based on the principle that the general law cannot be applied brusquely to Alsace-Lorraine, while on the other hand we cannot apply to entire France the religious status now in force in the recovered provinces.

This attitude of the Premier greatly pleased the Deputies from Alsace-Lorraine who expressed their gratitude to Herriot for making known without delay the decision of the State Council. Although these Deputies are still in favor of the retention of the Vatican Embassy, the late diplomatic gesture of Herriot has greatly lessened their opposition to its recall, and they have expressed themselves satisfied if a *Chargé d'Affaires* Delegate to represent their provinces, be appointed to permanent residence in Rome. As the attitude of the Deputies of the recovered provinces was one of the strongest arguments the Opposition was using to retain the Vatican Embassy, this latest development has greatly weakened their position which seemed lately to be growing in strength, and now it is considered very likely that the Chamber will vote for a suppression of the credits for the support of the Embassy at the Vatican.

In answer to the accusations against the Holy See recently made by M. Herriot in the French Chamber, the *Osservatore Romano*, in a long editorial, points out that the charges preferred by the Premier have been taken bodily from a book by Maurice Pernot that has been thoroughly confuted. The *Osservatore* denies the assertion that the Holy See asked the United States to cease sending supplies and ammunitions to the Allies. In regard to the Premier's accusation that the Vatican failed to protest against the German invasion of Belgium, and the war atrocities, the paper recalls the official utterances of Benedict XV, especially those made in the Consistory of December 4, 1916. The Pope then spoke strongly against Germany's action; the Allies thereupon expressed their gratitude to him, and the Belgian Government officially thanked the Holy See; on the other hand, Germany protested violently against the strictures.

On January 28, M. Herriot created a sensation by a

speech he delivered on French security. In the course of his remarks he insisted that France will not disavow her indebtedness; but the payments, he declared, must be estimated on moral as well as on purely arithmetical

grounds. He stated that France was certainly working for world security, but added that France would not "neglect its first charge of providing security for its own country." More significant than these remarks, however, was his denunciation of Germany. He refuted Dr. Stresemann's contention that Germany was disarmed, and, in general, threw grave doubts on the German intentions in regard to her obligations and on German sincerity in other matters. On the day following his speech, the proposal that it be printed and posted evoked a bitter debate in the Chamber. The Socialists were in opposition and were finally brought to agreement only by the threat of the Premier that he would resign if the measure were defeated. In Germany, the French Premier's declarations caused great disappointment. They were regarded as a change of policy; surprise was expressed at the "aggressive" attitude assumed by one who had advocated conciliation and peace. Premier Luther has declared his disagreement with M. Herriot's accusations; he reaffirms his contention that Germany is sincere in regard to arbitration, security and disarmament.

**Germany.**—A complete Concordat between Bavaria and the Vatican, for which the most careful preparations had long been under way, was ratified January 24 by Premier Held and the Papal Nuncio at Bavaria, Mgr. Pacelli. Catholics are perfectly satisfied with the conditions

of this Concordat which gives the Church entire freedom and the perfect administration of her own affairs. All the interests of Catholic education are similarly guarded while no obstacles are placed in the way of the Evangelical churches. Further Catholic schools are to be constructed in districts where the number of Catholic children warrants it. Religious Orders can establish themselves without State interference. Naturally there was opposition on the part of Socialists, Communists and other extremists. Bitter opinions were also expressed outside of Bavaria by certain Evangelical elements, but the Evangelical-Lutheran Synod of Bavaria itself voted in favor of the Concordat by an overwhelming majority. The reason for drawing up this pact was that the fall of the Bavarian Monarchy brought about an entirely new situation in the relation between State and Church, so that many problems called for a solution. Not the Catholic population only, but Protestants too were interested in an amicable and satisfactory arrangement, such as has now been concluded, giving ample freedom to all. Formerly the Wittelsbach rulers enjoyed the privilege of forwarding to Rome the names of candidates for vacant bishoprics. Bishops will hereafter be nominated by the

#### Herriot Attacks Germany

#### The Bavarian Concordat

Holy See, while the right of submitting three names will rest with the cathedral chapters. Voices are already being heard outside of Bavaria attacking the Concordat as transgressing the constitutional rights of a German Federated State. It is not likely, however, that Bavaria will be greatly disconcerted by the attacks that are naturally to be expected from the enemies of the Vatican.

**Ireland.**—The somewhat serious internal strife, mentioned briefly last week, that has developed in the Cumann Na nGaedheal, or Government party organization, shows

*Political Strife  
in Government  
Party*

no signs of abating. The difficulty has arisen over the re-inclusion within the Government ranks of the Nationalist or Constitutional Republican group, consisting mainly of those who supported the army mutineers last year. The result is that the political situation among the Treatyites is most confused; as the *Irish Statesman* declares, "of late the fog of politics in the Free State has been as baffling as was for a long time the fog of war." The split in the Government party, it would seem, had developed several months before the army mutiny last March. After that affair, Mr. McGrath and the Nationalists went into open opposition to the Ministerialists; but attempts were made secretly to compose the differences. These efforts failing, the Nationalists withdrew from the Dail and thus created the necessity of holding some nine elections. At the recent reorganization of the Cumann Na nGaedheal another effort for peace was made, apparently, without success. Such, at least, is the purport of a speech recently delivered by Kevin O'Higgins at Dun Laoghaire. But most of the negotiations have been carried on in secret and the full truth has not been revealed; the press, therefore, is justly complaining that the country is "weary of being led blindfold." At present, the dispute between the Nationalists and Ministerialists is focussed primarily on County Cavan. The local Government organization there has chosen Sean Milroy as the Government candidate for the Dail. Mr. Milroy is a prominent Nationalist and has been persistent in his criticisms of the Cabinet. His choice as candidate came after long and bitter debate in the Cavan County council. When his name was presented to the Central Standing Committee of Cumann Na nGaedheal that body refused definitely to ratify the nomination. This action increased the hostility between the two parties. All of this is reacting in favor of the Republicans.

**Italy.**—After the recent turmoil in Italian politics, things have quieted down very perceptibly, leaving Premier Mussolini still very high in the prestige of the

*Mussolini  
Victorious*

nation at large. Amid general quiet, therefore, and with the continued prestige of Fascism the Chamber adjourned to meet again possibly in the middle of the month.

Prince Don Gelasio Caetani, Italian Ambassador to the United States, leaving New York to take his place in the activities of Italian politics, defended Mussolini and Fascism against the attacks of the Socialists and Communists and against the opposition of such men as Nitti, Giolitti and Garibaldi. He approved the Premier's energetic measures against the Freemasons of Italy, and said that while in the United States this society is a high-minded organization with noble objectives, "in Italy it has generated into a secret political society having for its aim the protection of the pork barrel and the destruction of religion and of the Church." In commenting upon the Premier's suppression of the Freemasons the *Osservatore Romano*, the official organ of the Vatican, asserted that the Holy See was not approached on the subject and was not aware that this measure was about to be taken. This journal approved, however, of the action of the Premier in this regard stating that secret societies are a danger to the State. The Premier's measure with regard to the Freemasons was passed in the Chamber of Deputies.

**Switzerland.**—After the threat of a serious break-up among the Delegates representing the different countries at the International Opium Conference, the situation

*Accord in  
Opium Conference*

became greatly relieved by a clearing up of difficulties that existed between the British and American representatives. The atmosphere began to clear on Saturday, January 24, and on the following Monday Steven G. Porter, the American Delegate and Viscount Cecil, representing England, were closeted for two hours untying the different knots of disagreement that existed between them. Lord Cecil expressed himself as ready to go to all lengths in order to prevent the work already accomplished on the drug problem from being lost. Things now look bright again for the acceptance of the American proposals: regulation of drug manufacture, suppression of traffic in prepared opium and a fifteen year period of progressive reduction in the use of this narcotic. Further, the negotiators of the Opium Conference have decided on a body to consist of the seven members of the League of Nations Council with extra representatives from the United States, which would form the Central Control Board of the Opium Conference. The Delegates agree that if the American plans are to be carried out this Central Control Board must sit at Geneva under the Council of the League of Nations and possibly under its supervision. Such an arrangement would carry America closer than ever into the activities of the League and these suggestions have set much talk in circulation about solving the problem of the relations of the United States with the League, which relations seem to many to be continually growing in importance. Subsequent meetings of the Conference showed an increased measure of good will and progress along the lines of mutual agreement.



## The Need for Catholic Leaders

THEODORE MAYNARD

A FEW days ago, feeling in what is with me a somewhat unusual statistical mood, I turned over the latest edition of "Who's Who in America" to discover, if I could, what proportion of Catholic names it contained. My thirst for precise information, however, was not so inassuageable as to impel me to go through all the 3,456 pages of the fat red volume. I preferred to estimate the stature of Hercules from his footprint instead of laboriously taking all his measurements. Accordingly I examined several pages just as they happened to come to my hand, at random, until I had taken out fifty biographies. The results were as follows: forty of the fifty were Protestants or of no specified denominational connection (about half of these definitely name some Church as their own); five were Jews; one belonged to the Russian Orthodox Church; and four were Catholics.

First let me confess that I am by no means absolutely sure of these figures: it may be that one or two of those whom I listed as Protestants or of no specified religion, owing to the absence of full information, were Catholics; but on the other hand when I found that a man, though he had not written himself down as a Catholic, had attended a Catholic college or possessed a name such as, let us say, Ignatius Casey, I put him among the Catholics, among whom perhaps after all he did not belong. Nevertheless, upon the slightest indication of a man being a Catholic I claimed him.

Moreover, it may be that a complete analysis of "Who's Who" would reveal more than a percentage of eight Catholics. Let somebody more industrious and exact than I can claim to be, look into the matter. In the meanwhile I offer the results of my sketchy investigations as a kind of straw-vote. My eight per cent will accord, I think, with the general impression in the minds of most people: that American Catholics are not producing leaders in proportion to their numbers; that, instead of the twenty per cent we should be able to claim, we have, even if possibly more than eight per cent, certainly a shamefully low percentage, which might easily, indeed, be proved to be, upon exhaustive examination, less than the eight per cent that I tentatively have to show.

Upon this dubious text let me preach my sermon. It is to be upon the imperative necessity of producing more lay Catholic leaders. The objection may be made at the outset that the purpose of the Catholic Church is to save souls and not to produce men sufficiently distinguished to get into "Who's Who." Quite so. But unless we produce

enough leaders equal to the job that awaits them, we shall not be able to keep our followers together. Already the leakage is alarming, and will become worse unless drastic steps are taken to stop it, for a fissure, once sprung, tends rapidly to gape still wider until the whole structure falls to pieces.

We have, of course, several considerable natural advantages upon our side. The widespread disintegration of the institution of marriage has not greatly affected us; and with our birth-rate so much higher than that of the rest of the community, it would be merely a matter of arithmetic to compute the time of our numerical ascendancy in America, were we able to be quite sure of keeping our own ranks unbroken until non-Catholics extinguish themselves by the pretty device of race suicide.

But we cannot count upon that. The pull from the other side is too strong, and hosts of our lax, badly-instructed members drop away, either because they hope to extract some advantage from doing so, or out of sheer inertia. The only way we can counteract this process is by education, and particularly by higher education.

It is, however, quite certain that our young men do not go to college in the same ratio as young non-Catholics. We have, in other words, nothing like the twenty per cent of collegiate students in America that we should be able to point to. This is mainly because the Catholics in this country have failed to realize the importance of higher education. They support their parish schools, but too often seem to assume that that is all they are called upon to do. In the whole of the United States there is, I believe, only one fully endowed Catholic university, that established and put under the charge of the Jesuits at Omaha. In a certain sense the colleges conducted by the religious Orders are endowed by the sacrificial poverty of those who have devoted their lives to their establishment. Such an institution as Notre Dame would never have been possible had there been the necessity of staffing it with well paid lay professors instead of priests. And, in the same way, the noble Congregations of teaching Sisters have built their dormitories and lecture-halls upon the dowries of some of their wealthier, and the frugality of all their nuns. Rarely have they been able to depend upon or experience such financial support as the Methodists, for example, give to their colleges.

If there is this lack of financial support it is almost entirely due to lack of interest among Catholics in the cause of higher education. There is even, in some

quarters, a feeling of what only be called antagonism towards it. A friend of mine a man who, though one of the most successful business men in a large Middle Western city, gives about half his time to teaching in the local Jesuit college, and a large part of his income to its support, told me how he once interviewed one of his wealthiest Catholic fellow citizens to beg for a few thousand dollars that the college urgently needed. He was told:

Though I'm ready to do all that I can for parish schools I don't believe in all this higher education. But [said my friend] that would mean that all the bosses would be Protestants and the Catholics would get only the menial jobs. We would all be reduced to being dishwashers.

The blunt retort was: "We want more dishwashers."

Well, if that is what we want we are going the right way to get them. Heaven knows that I do not wish to see our Catholic colleges cluttered up as are all the State universities and most of the other institutions of higher learning with men and women who are congenitally incapable of getting anything out of their courses. But I do wish to see those of our Catholic men and women who would profit by a college education getting it. And comparatively few of them are in the way of it.

The consequence of it all is that we are being out-distanced by non-Catholics in general culture; that we are not equipping our young men and women to be leaders in the nation; and that, if we allow matters to go on in this way, we shall soon be intellectually negligible. For our present deficiencies make still more glaring deficiencies in the future likely. We have lost ground to the enemy, and have to recapture what we should have held from the beginning before we can hope to compete on fair terms with our rivals. So, even did we decide to redouble our efforts in the matter of higher education, it would take at least fifty years before we arrived at the position we should already be occupying.

The plain fact is that we have to build more colleges. If our young men suddenly came to a practical realization of the importance of education and tried to get it for themselves our few Catholic colleges could not begin to look after them. As matters stand, the comparative few who do go to college enter either some small, impoverished, badly-equipped institution, or one of the large secular universities where they run a very real risk of losing their faith.

To say that our colleges are for the most part small and badly equipped is to make no reflection against Catholic educators. The men and women who have devoted their lives to the task of training Catholic youth have not been adequately supported by the Catholic community. The teachers themselves do marvels with the slight facilities at their disposal and, because of a discipline vastly superior to that generally prevalent elsewhere, often achieve more satisfactory results than those of the rich showy universities. But it is time that we stopped throw-

ing the whole burden upon the bowed backs of the religious Orders.

I do not, however, attach any magical properties to a college diploma. We all know of men of intellectual force and distinction who have not gone through the university mill; and indeed there are cases, though rare cases, of men who are perhaps all the better for not having been smoothed down by the academics and sapped of originality. It is to the end that I look. That end is the production of men and women who are well informed and who have minds trained to apply their information to the problems. Especially do I mean the capacity to apply their information to the most important department of life, religion. Any means that will enable them to do this is sufficient; but except in the case of the exceptional person capable of conquering all obstacles unaided that means is a college education.

## Cleptomania

E. BOYD BARRETT, S.J., M.A., (NAT. U.); PH.D. (LOV.)

IT is impossible to understand the significance of Wanderlust, or Cleptomania or Pyromania especially for those who, like ourselves, accept the doctrine of free will, until one recognizes the strange conduct of the mind in transferring values from one act to another, and in accepting one act as the substitute of another. That the mind acts in this way can hardly be denied. It is intensely human to put disproportionate value on tokens or acts. A flower, or a photograph may have priceless value. A casual word may be treasured up in one's heart for years. A movement of the hand may be pregnant with meaning. The twitching of a muscle may betray a carefully guarded secret. Passions may be aroused and gratified by objects that seem to have no connection with them. A color or a musical note may stir very deeply the emotions. And in all these cases, the transfer of value and of meaning is due to the working of the mind, whether conscious or unconscious. A walk by the sea has health value for one, esthetic value for another, religious significance for a third, and for a fourth it may be a cause of sensuous excitement. One must keep this conduct of the mind in view, when we study the significance of indulgence of abnormal impulses such as Wanderlust, Cleptomania, or Pyromania.

Cleptomania (the impulse to steal) is a well-known form of abnormal impulse. It presents some very strange features, and it appears where it might be least expected. It is more common among women than among men. The cleptomaniac is often rich. She does not steal for pecuniary profit, but for the excitement that the episode produces in her. She may steal quite worthless objects, and throw them away or give them away afterwards. Sometimes she delights in what she has stolen, sometimes she loathes it. Often she steals in a strange, dreamy state. Afterwards she will say, "I didn't know what I was doing!" She differs very clearly from a professional



thief. Though she may act in a very cunning manner, her theft is not so premeditated nor so carefully planned as a criminal theft. It is not a cold, calculated act, but full of emotional excitement, and frequently quite pleasurable. It is partly at least involuntary, for she has struggled against the impulse, and is carried forward by it, against her will. It is more of an "attack" or a "seizure" than a deliberate robbery.

In woman, at least, these kleptomaniac "attacks" occur at physiologically marked periods. Endocrine poisoning is supposed to be a factor in the situation. The end in view seems to be rather the carrying out of the forbidden act, than the acquisition of property. The outbreak of the impulse is often preceded by a period of great restlessness, unhappiness and depression. Then the impulse suddenly supervenes and excitement develops. A dream that a crime or theft was going to take place sometimes appears in the night previous to the appearance of the impulse. Immediately before the theft a mental conflict, with much mental anguish is experienced. The kleptomaniac finally sets out in an undecided dreamy state. Very often there appear signs of sensuous excitement. The store is entered, and some object or objects are stolen in a half-conscious way. Sometimes they are glittering objects, sometimes not so attractive. Then the kleptomaniac hurries away, and feels satisfied. She may also feel shame, and loathing, but at least she feels her conflict is over, she is gratified. In degenerate and perverse kleptomaniacs the act of stealing is an acme of pleasure. From beginning to end the whole history of the impulse is abnormal.

It requires imagination to reconstruct the psychology of the kleptomaniac. For the "common-sense" person the whole thing is absurd. Just as for a "common-sense" person scruples are absurd. But the "common-sense" view is out of touch with the true state of affairs. Here is a girl, well-off, and well-educated, who suddenly finds herself craving in a feverish way to steal a ribbon. She is absolutely trembling with excitement. Her whole mind is fixed and absorbed in the thought of doing this forbidden thing. She will be satisfied if she does it, and miserable and restless until it is done. She is half-mad with the passionate desire to steal. She is bewildered at the value this wretched act has for her. She feels her grasp on reality and conscious control gone from her. Something within her is driving her on. And at length she yields.

It is all important that educationalists and magistrates should understand the significance of kleptomania. Children are often caught stealing in schools. The things they take are trivial. They show no signs of real repentance or shame, if caught and reprimanded. They are perhaps brazen and barefaced. The headmaster or headmistress feels hurt and shocked. But it is an occasion for careful study of circumstances. Unless wisely treated the child may be ruined for life. The reformatory or the prison

is not likely to cure their propensity. Prison guards and policemen are not selected for their aptitude in dealing with mental conflicts. The child must be studied. It may be that previous bad habits have been indulged in. The act of stealing may be, as we have seen, a substitution for another act. Punishment, and severe correction may do more harm than good.

On being questioned by psycho-analysts many kleptomaniacs have admitted that they found sensuous pleasure in stealing. "It is a forbidden thing. To take a forbidden thing gratifies me." The old saying "Stolen pleasure is sweet" will come to mind. But this element of *pleasure in doing a forbidden thing* seems to be the gratification of the "self-assertion" instinct. To do a forbidden thing because it is forbidden is to challenge authority and to assert one's own will. This implies the "will to power," or to put it more simply the refusal to be deprived of the exercise of one's own sweet will. This instinctive trend "self assertion," belongs not to the reproductive sphere but to the self preservation sphere.

There are, however, strong indications that kleptomania has a close connection with, and is most probably an offshoot of a sensuous impulse. There is much in common between it and *fetichism*. Larcenies, on account of fetichistic motives, of handkerchiefs, shoes, garters, night-caps, aprons, underwear, etc., are carried out in emotional states and under impulse. Stekel gives the example of a wealthy Viennese lady arrested for stealing bath towels. Many stolen towels were found in her house. Sometimes there are present with fetichism violent trends towards the impulse to inflict pain or injury for self-gratification. A few years ago a boy was arrested in Wales, and proved guilty of murdering by strangulation three little girls. On his person were found twenty or thirty women's handkerchiefs which he had stolen. The kleptomaniac impulse is often combined with the impulse to touch or handle objects (*folie de toucher*). And some kleptomaniacs have admitted that they derive much pleasure from the thought that the theft they have committed is causing pain to others (*sadism*). Sometimes they long to be caught and disgraced (*masochism*). The feverish abnormality of mind, tinged with *folie de toucher*, of a kleptomaniac is well shown by a kleptomaniac who said, "In that state I could not let a thing lie in its place. I felt an irrational craving to steal something. No particular motive attracted me. I was tempted to steal anything. I had no peace until I would take it."

Some psychologists see impulses kindred to or identical with the kleptomaniac impulse, in those who spend their time collecting coins or stamps or curios (collecting mania); in those who plagiarize music or ideas; and in those who run about buying a multitude of useless and unnecessary articles (oniomania). True, the oniomaniac exchanges money for the object taken, but this is looked upon as a psychical "expiation for the pleasure of acquisition by the loss of money." All kleptomaniacs are not

equally emotional. Some can indulge their impulse externally at least in a quiet, calm way.

The present writer, during one term of college days, found himself working in a laboratory beside a kleptomaniac. He was a charming fellow, clever, fairly hard-working and very well off. He had a quick eye, and a dexterous hand, and his skill at chess gave him facility in well-calculated movements. The warm weather had come—it was a very hot early summer—and things began to disappear, one by one, a fountain pen, a forceps, a pocket-book, a dissecting knife and so on. Enquiries were of no avail. My friend was courteous, but rather amused at my distress. Things went from bad to worse. I began to take great care and to watch carefully. But it was no use. It was quite obvious to me that my friend had taken them. Once I caught him at a game of chess removing one of my pawns. At length a very useful lens disappeared. I faced him with a direct enquiry. He made no denial of any kind but said quite simply, "if you leave things about they are liable to be taken." Obviously he felt no shame. But there was a glitter in his eye, and a heightening of color, that betrayed the pleasurable excitement his feats caused him. He was certainly sly and untruthful. But on the other hand his motive in stealing could not have been gain, and he ran great risks by his conduct. These risks no doubt enhanced his excitement, and provoked his abnormal impulse.

It is difficult to determine the origin, and the components of kleptomania. No doubt there is manifested in untrained human nature an impulse to grasp and acquire. The child and the savage betray this impulse. And when

conscious control is lost, this impulse tends to break out again. But, such an explanation is far from covering all the factors in kleptomania. In particular it does not explain the emotional phases of kleptomania, nor does it explain the value that the act of stealing itself has for the kleptomaniac. While we are not impressed by the proofs adduced by Freudians to show that the articles stolen are always symbolic, in some cases they seem to be so. We feel drawn to the belief that the act itself is a "substitution act" of the nature we explained on the opening page of this paper.

The enormous value placed on the act of stealing by the kleptomaniac has to be accounted for. Its compulsive energy must be drawn from some powerful instinct. It seems clear that a transference of value has taken place and that in the depths of the kleptomaniac's mind, the act of thieving stands substitute for some other act. It stands for some act that there is a craving to repeat. In carrying out the theft there is a hidden repetition of the desired act.

No doubt, too, the instinct of self-assertion is at work, prompting the kleptomaniac to challenge the prohibition to steal and urging him to give play to his own sweet will. Hence we think that the force and energy behind this strange overmastering impulse, kleptomania, is drawn from two powerful instincts. And when control weakens, and the temperament is neurotic, the abnormality appears. In fine it must be emphasized that from a moral point of view, the strong impulse to commit theft, from whatever source it may ultimately be derived, does not necessarily destroy the accountability of the agent, but may merely lessen it, as is the case with any other violent impulse.

## The Radio-Phone As a Missionary Agent

J. L. BOUSCAREN, S.J.

**I**F a cross-section of the air, anywhere in the United States, could be photographed, and if the radio-phone messages could in some way be caught in transit, fixed upon the plate, and charted in different colors according to the nature of their content, it is certain that the picture would contain a noticeable stripe of the color indicating religious messages. One might hazard a guess at the relative prominence of the colors. Black, representing commercial information, would be less in evidence than one might expect, as this is for the most part still transmitted by the radio-telegraph, in code. Entertainment would be the predominant feature. Yellow, representing jazz, would, we hope, be found to be yielding place to red, the token of a higher form of musical expression; and blue, if that color were the sign of religious messages, would perhaps be next in prominence. Could we further analyze this religious stripe, so as to discern in it the proportion between Catholic and non-Catholic doctrine, it is likely

that we would find ourselves far outstripped by our separated brethren in the volume of their religious output.

Such a chart would show, not only the marked practical interest on the part of the public in religious questions, but also the very great number of centers that have recognized the aerial route as one of the ordinary means of disseminating religious doctrine.

Since March, 1924, the Theological Department of Saint Louis University, falling in with this general movement, has been conducting regular courses of instruction in Catholic truth by radio-phone. It is this small phase of the movement which I shall attempt to describe in the present article.

It was the Rev. R. J. Brown, S.J., one of the young priests studying in the Theological Department, who conceived the idea. The University had, for some time previously, been equipped with an excellent broadcasting station which was in charge of Brother George Rueppel,



S.J. This station, installed in 1910, had been of great service to the Government during the war as a school for the training of radio operators for the United States Signal Corps. Re-established in 1919, after the removal of war restrictions, it had soon advanced to a very high stage of peace service through the establishment, in April 1921, of a radio-telephone for the transmission of United States Weather Bureau reports and market and crop estimates. Why should not this same equipment be now pressed into the service of Christ and used to proclaim His Divine message?

And if this excellent instrument of transmission was available, the message too was ready for delivery. There were in residence at the University some twenty-six ordained Jesuit priests who had now nearly finished their four years of theological study, and who were still free from pastoral charges or other responsibilities. The idea of preparing a course of lectures designed to inform all listeners upon the origin, nature, and practises of the Catholic Church, appealed strongly to them. It was Father Brown's privilege to connect the voice with the instrument; and under his general direction and that of Brother Rueppel, the lectures began on Sunday, March 2, 1924.

Some peculiar difficulties of the enterprise were envisaged from the start. It was determined that religious controversy in the disagreeable sense of the term must be avoided at all costs. Heated debates, whether conducted entirely "in the air" or by correspondence following the lectures, would do more harm than good, by widening to open hostility differences which might at first amount to no more than divergent points of view. What was needed was not controversy, but simply the dissemination of correct information about the Church. As Newman remarks in the preface to his "Apologia," "false ideas may be refuted indeed by argument, but by true ideas alone are they expelled." It was felt that among the listeners would be many non-Catholics who might welcome the opportunity of learning the Catholic position at first hand, provided it was presented to them in an acceptable manner.

The lectures were sent broadcast on Sunday afternoons at 2 o'clock during March, April, and May, 1924. Some of the subjects treated were, the Divine origin of the Church, the marks of the Church, the infallibility of the Pope, the Sacraments, the priesthood, confession, the Holy Eucharist, and marriage. The lectures were generously reported by the daily press, a circumstance which not only gave wider currency to the instructions, but also advertised the fact that they were being given.

It had been announced at the opening of the course that questions addressed to the Radio Department of the University would receive attention on the last Sunday of each month. The questions came. Some of them were friendly in tone; others were evidently put in a challenging and hostile spirit; but all were courteously answered in

three special radio talks by Rev. D. A. Lord, S.J. This question-and-answer method was found to be one of the best features of the plan, for several reasons. In the first place, one who asks a question is pretty likely to listen for an answer. And then, "a soft answer turneth away wrath." Nothing disarms hostility so perfectly as the courtesy and moderation of an answer to an angry question; it cools the fire as water quenches the glow of red-hot metal. Besides, the answer is an opportunity for the lecturer to explain obscure points and to enlarge upon the matter of the original talk.

One cannot expect to gage accurately the amount of good done by work of this kind. Conversions from active Protestantism were not reported, so far as the writer knows. This does not, of course, prove that none occurred. Certainly some fog-clouds of misconception concerning Catholic doctrine were dispelled. Letters received and remarks reported as coming from Jews and Protestants alike testify to this fact. From Catholics encouraging reports were received, and some tangible results were obtained. It was discovered that there was a class of Catholic listeners who felt the need of instruction in the Faith, but who were unable to attend evening lectures. To them sound Catholic doctrine was delivered, not at their door, but at their desk, and they welcomed it. Another class were those who had strayed from the Fold and who needed some unusual stimulus to return to it. For example, the lectures were the occasion of starting a correspondence with one lady whose marriage outside the Church years before had put an end to her practise of her religion. The outcome in this case was the validation of the marriage and the bringing of happiness to an entire family, besides the finding of the one lost sheep.

The work is being continued this year. From November 2 to December 21, eight lectures were delivered by Fathers who are in their fourth year of study, and twenty-seven more potential lecturers of the same class remain to finish the work of the scholastic year. Besides these, it should be added that the Rev. James J. O'Regan, S.J., who delivered the Sunday evening sermons in the Church of St. Francis Xavier during Advent, also repeated each of them by radio-phone on the following Tuesday evening.

Has the radio any advantages as an apostolic agent over the written and spoken word? We may set aside the purely imaginative appeal which is due to its relative novelty. Talking at a microphone four feet away may not seem as thrilling as talking to a full congregation face to face; but to see one's voice become visible in the cherry-red glow of the power-tubes, then to know that that same transfigured voice is pulsating silently at lightning speed in every direction, and is being converted to audible tones at the will of any listener within hundreds of miles, this cannot help being an exhilarating experience. But the apostolic value of the radio-phone has more solid bases than this emotional thrill. Chief among them is the fact that it reaches people, Catholic,

Protestant, and unbelieving, who either will not enter a Catholic church nor read Catholic literature at all, or at any rate are not in a position to get in any other way the instruction which they are willing to accept through this medium. There are also curious chance listeners who offer many opportunities for the seed to fall upon good ground. Certainly since so many Protestant pulpits are now broadcasting, it would seem remiss on our part to leave this new field entirely uncultivated. Finally, experience has shown that provided the message be simple, direct, and interesting, it will not be wasted on the desert air.

Not long ago, a priest who is intensely interested in the diffusion of Catholic philosophy, deploring our failure to give it more powerful expression in the world today, said to the writer: "There is no doubt about it; we are simply sitting on a pedestal, with a bushel basket thrown over our heads." Do we not feel at times that even as messengers of Our Lord's revealed truth, we merit the reproach of inefficiency in "making our light shine before men?" The radio experiment at Saint Louis University is an attempt, if not to throw off the bushel basket entirely, at least to pry apart the wicker-work and to allow one or two illuminating rays to penetrate through the chinks.

## A Monastery in a Sausage Factory

LOUIS H. WETMORE

**D**URING the war the American Catholic soldiers in France found all types of buildings used as churches, and even discovered French Religious living in all kinds of odd places. But for the first time in the history of the Church in the United States, perhaps (who knows?) for the first time in the history of the Church since Pentecost, has a sausage factory been turned into a monastery. A small sausage factory cannot be turned into an elaborate monastery. The monastery of which I write is a small frame building standing in an uncultivated tract of land thirty acres in extent, not far from the grounds of the Catholic University in Washington. There are not many rooms in the house, just enough for twelve Religious: five American priests, the Scotch Prior, three juniors who are students at the University, two lay-Brothers, and one postulant. A large room serves as a chapel, plain, severe, devotional, however, in its very severity. A small library, with books formerly belonging to certain members of the community, on unpainted shelves, acts as recreation room and reception room. One other little room is set aside for guests: for those who are acquainted with Benedictine hospitality know full well, that even though cramped for space, Benedictine monks will always have one room at least for a guest. In its impecuniosity, its lack of furniture, and what not, the new priory has commenced its career amid that poverty which is so valuable in the early days of any new religious foundation; and, while there, the present writer was instinctively reminded of one or two of those little, spare religious houses of the Franciscans

which he had visited some years before in the upper valleys of the Umbrian hills.

St. Anselm's Priory, for such is the ex-sausage factory now called, is the most recent, and the smallest, as yet, of the religious houses which encircle the Catholic University. Back in 1921 this foundation was conceived by a little group of men teaching or studying at the Catholic University, with the prime idea of combining the monastic life with a life of scientific research and study. This idea has been the distinguishing mark of the gallant enterprise of St. Anselm's, and explains, as one of the Fathers has well put it, "the community's own conception of its mission." Yet the phrase scientific study and research must be understood in no narrow sense. It includes any serious work in any field of Catholic scholarship, theological, philosophical, literary, historical, as well as empirical. Already members of the community, though few in numbers, are devoting themselves to certain main lines of work: psychology, chemistry, scholastic philosophy and Oriental languages. One of the monks, Father Thomas V. Moore, O.S.B., is professor of psychology at the Catholic University, and is in charge of a clinic at Providence Hospital, Washington, for the special treatment of mental cases, especially of children, a work in which, incidentally, he was already engaged before he became a Benedictine. Another activity, to be undertaken in a short time, is a boys' school, to be situated near Baltimore, a school which will be modeled along the lines of the great Benedictine schools of England, like Downside, where boys will be educated under the shadow of the cloister, and the monastic church. This school will be in charge of Father John Hugh Diman, O.S.B., formerly the distinguished headmaster of the well known St. George's School, at Newport, and one of the leading educators of America.

A religious community devoted to scientific research and education in its widest sense possesses many advantages which no amount of endowment, for instance, can bring to any other group engaged in similar lines of activity. It secures complete cooperation between the members of the community in their work; it means that results obtained will be given freely to the world; it means continuity of effort, whereby, as a Benedictine at St. Anselm's has expressed it, "a line of thought or a field of investigation does not have to be taken up from its very beginning by research workers as time removes one or other member from the group, but continues its advance without unnecessary repetition or interruption." It makes for "continuity of cerebration."

Amazing the amount of intellectual activity in this ex-sausage factory within a few weeks of the monks' arrival from Scotland! Was it not St. Benedict who said: "Idleness is an enemy to the soul"? At St. Anselm's they know not the meaning of the word idleness. The Benedictine Order came into existence before there was such a development as specialization in the work of religious Orders, with the result that the Benedictine can apply



himself to any work which presents itself as making for the greater glory of God and the advancement of the Catholic religion. Yet, primarily, the Benedictine life centers around the Divine Office—the *Opus Dei*, as Benedict himself called it—and in the little, plain chapel at St. Anselm's the Divine Office is said or sung day and night; every day sees its conventual Mass; and as the priory grows, one hopes to find on this still uncultivated thirty acres of ground, a large monastic church in which the Office will be sung with all that power of the Gregorian chant and beauty of ritual which has made Solesmes and other Benedictine monasteries famous throughout the world.

How oddly plans work out! The present writer can remember listening with a certain skepticism to the idea of this Benedictine foundation being outlined some years ago, and saying to himself: "This will prove but another failure to register!" But how wrong he was, and how glad he is that he was wrong! For the little group of men who held so strongly to the feasibility of their idea, have now brought that idea to fruition. Undaunted by obstacles, they appealed to the President of the English Benedictine Congregation for permission to pass their novitiate in one of the English monasteries. St. Benedict's Abbey, Fort Augustus, Scotland, was chosen; and, although it was crowded already, its head, Abbot MacDonald, fired with enthusiasm for their idea, took the little company in. Then, unwilling to desert his children after their profession in the most ancient religious Order of Europe, he accompanied them to see them safely settled in their sausage factory in America. For some weeks he stayed with them, guiding them by his rule and advice through the first difficulties of the foundation; and now that he has been forced to return to his own monastery by Loch Ness, he has sent Dom Wulstan Knowles, formerly sub-prior at Fort Augustus, to act as Prior of the new community.

Few things are more interesting than to watch a new religious community grow and come to blossom, as a flower does. The present writer is very grateful that to him was given the privilege of being the first guest to pass the night under St. Anselm's roof. He was thus present, as it were, at the very beginnings of the new venture. And he is quite sure, and his optimism is shared by all those who know the community, that with the support which it deserves the monks will ere long be able to turn the sausage factory into a large monastery where the activities which these Benedictines have undertaken can be pursued in more appropriate surroundings.

## A German Phase of the High Church Movement

BARON F. VON LAMA

**J**UDGING from the fact that, during the last years very little has been said about the High Church movement in German Protestantism, one might feel in-

clined to think that this hopeful turn, this rising towards Catholic interpretation of the character of the Church and of her aim, had come to an end. Fortunately this is not the case; on the contrary the movement has continued to develop in due course.

It is easily understood that, among superficial critics, some used to see an imminent return to the Catholic Church in the movement, whilst others allowed themselves to be deceived again and again by the High Church protestations that it would adhere to Protestantism at all costs. The latter critics, thus having done with the matter, the former, too, have formed their judgment—a negative one, though—because their unreasonably high expectations were not fulfilled within the short time that their impatience had fixed. Now, they are both wrong, the latter as well as the former.

Mankind may be divided into two large groups: those who let themselves be guided by logical accuracy, and those who refuse to obey the laws of intellect. In the High Church movement in Germany we find the very best of Protestant logicians, and—let me state it from the very beginning—logic is the worst enemy of Protestantism, worse than all the Jesuits taken together. So the whole movement is after all nothing but a product of logic, originated by means of Divine grace. Almighty God Himself set it going; the dynamics of logic put in motion by the constant current of God's grace doing the rest. It is logic which shows itself as the corroding element in Protestantism, for the principle of subjectivism which as we know, is the principle of Protestantism as contrasted with Catholic objectivism, joined to logic produces decay. But even Protestantism cannot do without a little bit of objectivity, unless it be willing to confess self-extinction. There are certain things which had better be left as common goods and considered as withdrawn from subjectivism, at least by a number of Protestants, such as the Fundamentalists in America, the Anglo-Catholics in England and the High Church party in Germany. The number of those adhering to non-absolute subjectivism is very great, although outwardly without delimitation, as the separation is restricted to individuals. Those who put a limit to subjectivism, make room for objectivism and thus fix the starting point for the High Church idea.

Today, of course, after these few years, the High Church movement is still in its beginning and no human eye can foresee how far it will go as such, whether it may not perhaps stand still halfway, or what is more probable, whether it will not perchance be dissolved as a movement, so that a few chosen members only will reach the goal.

We therefore wish to ascertain accurately at what point the High Church movement is standing today. And this question may be answered by the words of some High Church people in their publications which, however, may only partly be considered as expressing the general views.

German Protestantism has abolished Mass and with it, *eo ipso*, its character of sacrifice. Pastor Kerstan, personally opposed

to Mass, confesses however, we ought not to forget that the idea of sacrifice is originated in the New Testament and that our whole practical Christian faith is standing under the thought of sacrifice. There is urgent need of clearly and strongly emphasizing this thought in Protestantism which, as we know, demands the sacrifice of our whole self.

The Protestant historic investigations under Adolf Harnack's direction having ascertained that the primitive Church looked upon the Mass as the sacrifice of the New Testament, the High Church party joyfully took up this thought and made it their own. They write

Protestantism has debased the Lord's Supper, by regarding it only as Communion, and not as sacrifice . . . The beautiful Divine Services are no more . . . when the celebration of the Lord's Supper is about to begin, our parishioners run away . . . It is no longer an act of common worship, but a private devotion following the latter . . . Our Church has lost the most precious jewel of her crown, in having lost the proper understanding for the Holy Eucharist and the appreciation of the grandeur of this heavenly sacrifice. Is it surprising that we find our services void and feel that there is something wanting in them which even the very best sermon cannot replace? How poor we are . . . Protestant clergymen refuse to be called "priests" and they have every reason to do so, as long as our Church without any reason renounces the sacrifice of the Eucharist. The last and greatest loss our Church has suffered by having abandoned the sacrifice consists in her having lost her consciousness of Catholicity . . . We should strive to re-establish the evangelical High Mass . . .

Therefore the High Church practically approached this problem by repeatedly dealing with ritualism, liturgical vestments, etc.; hence, we have already entered the ritualistic phase. High Masses were celebrated with deacon and subdeacon, and not possessing any sacred vestments they were hastily acquired, incense, too, was used again, the altar was a blaze of candles . . . "The most holy Sacrament of the altar formed the center . . ." we were told. Berlin (Trinity Church) came first, and Chemnitz, Dresden, Magdeburg and others followed. The formulary of the Mass was arranged similarly to the Catholic one, and it happens that, prompted by the thought of the Eucharistic sacrifice, prayers are formed with almost the same contents as those of our missal.

But this thought, too, was outstripped and today we are already deeply occupied with the famous question about the preservation of the Eucharist. Oh, the logic! Pastor Costa is writing in *Hochkirche* for July 8, 1923:

One cannot see why this presence should cease with the moment of distribution, why it cannot and may not continue for some time after. We are told, there is nothing said about it in the Bible. That is quite right, but no proof is adduced to show why the view here discussed should be wrong and contrary to the spirit of Christ. The celebration of the Sacrament is so rarely mentioned in the Bible that we entirely depend upon the tradition of the ancient Church. The Bible as usual, speaks about the most important points, and in this case it is the receiving of the Body and Blood of Our Lord. No man would ever have conceived this thought or this action without the exact words with which Our Lord instituted this Sacrament. If this miracle of the love of Christ towards weak mankind is once existing, it stands to reason that the same worship we give to Christ enthroned in Heaven should also be given to Him who really and truly is

present under the species of bread and wine . . . And our churches will again become sanctuaries if we do not, just for the sake of a theory, restrain the bodily presence of Our Lord to the moment of receiving, but acknowledge and worship Him under the consecrated species even after the time of communion.

Logic, then, has brought us a good piece further on, to the asking for the re-establishing of the auricular or private confession, as they say in order to avoid Catholic terms. Oberpfarrer Hoffmann writes:

. . . And has He not spoken it once this weighty word: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." And does not the fact of Christ risen speaking here, imply an especially strong emphasis and solemn seriousness in those words? They cannot be better understood than in the sense of an institution by which Christ is making the Church the dispenser of one of the greatest benefits to our souls. This invaluable good of absolution imposes on the Church the greatest, personal duty towards the individual soul which can only be fulfilled in private confession. Hence, absolution involves the necessity of personal confession. . .

The High Church Union of the Evangelical Lutheran Church in Bavaria writes in *Hochkirche*, for May 6, 1923:

We deeply regret that the bigotry and rationalism of the eighteenth century have deprived us of private confession as being the most important means of the pastoral office and have given us a very comfortable substitute in the shape of public confession . . .

This Bavarian group is also wishing that the Blessed Sacrament, after having been degraded to a casual act during the last centuries, should again be raised to forming the center and zenith of Divine worship. Of course, there is one question which has given the leaders of the High Church party a great deal to think; if they are wishing to re-establish the Episcopate, who is to consecrate a bishop?

Having arrived at this point, logic is urging towards the decisive question of the priesthood, Holy Orders and the conferring of authority, without which all those beautiful things are nothing but empty forms. Indeed, they are untrue and cannot be otherwise, as long as this fundamental question has not found a satisfactory and irrefutable answer in the affirmative. We already notice the first forebodings that people are conscious of this, and that a new problem is presenting itself which cannot be eluded, but has to be solved, unless the whole structure should collapse.

## COMMUNICATIONS

*The editors are not responsible for opinions expressed in this department*

### Non-Catholics Welcome

*To the Editor of AMERICA:*

While the writer humbly pleads guilty to the charge of "enthusiast," and readily recognizes the force of Mr. Harold C. Luckstone's criticisms of his letter headed, "Everybody Welcome," in *AMERICA* for December 6, he ventures to think the criticisms are based mostly on the different mental pictures conjured up in his own and his critic's imagination by the word "placard." Though merely commenting favorably on another's suggestion of the familiar sign, "Everybody Welcome," he had not visualized it as



"a glaring poster," for it might easily be a work of art, carved in the lintel of the door of a stone church, or blazoned in letters of gold, or accompanied by a representation of the Good Shepherd inviting all, "Come unto me, etc." Or, perhaps, Mr. Luckstone's objections might all be removed by the simple announcement: "Non-Catholics Welcome!" Anything to remove the impression of some persons that "outsiders" are "not welcome," would answer the purpose.

Regarding the "money-changer," Mr. Luckstone's Catholic friend "never pays on entering such a church, simply because he does not approve." But in case the usher, or "money-changer," should follow him up the aisle, as happened to another of the writer's friends, tap him on the shoulder, and politely, but conspicuously remind him of his oversight or absent-mindedness, would he whip out "a scourge of little cords" and proceed to make the house of God "a house of prayer"? Probably most Catholics would rather "pay the quarter" and avoid "a scene." "Scandals must come, but woe to him by whom they come."

But the problem is how to get the Gospel to the 60,000,000 Americans who never enter a church at all, because Protestantism has collapsed and religion is banished from the schools.

White Bear Lake, Minn.

WM. F. MARKOE.

#### Financial Recompense of Religious Teachers

To the Editor of AMERICA:

It is very unfortunate that "E. I." from Wheeling, West Virginia, should have written the letter, "Financial Recompense of Religious Teachers," published in AMERICA, January 17, to protest, however mildly, against the efforts made either to raise the salaries of the Brothers and Sisters teaching in our parish and high schools, or to have their novitiates and houses of formation endowed by charitable benefactors.

Such letters are liable to do harm to the works of the religious Orders. "E. I." seems to fail to understand the trend of the movement because he does not distinguish between the Brothers and Sisters considered in themselves as Religious consecrated to God, and the work to which they devote their lives. As Religious, no one wants to see them rich. In general, they are housed well enough, fed well enough, and clothed well enough. And with that they are contented.

The aspect of the question is quite different when we consider the works of the religious Orders. Here they are hampered on all sides because they do not get the financial help needed in order to multiply their works and thus extend the benefit of a Christian education to a greater number. All their earnings must go to support their postulants, novices, scholastics, and old and infirm members. They cannot expand. If they do, they are burdened with a debt that will hamper them in their work for many years to come. What a difference it would make if scholarships were established to take care of their postulants, novices and scholastics! All or most of their earnings could and would go to the extension of their works.

In former times, when monasteries and convents were independent of each other, when the Religious in these houses lead contemplative lives, there was danger, as history proves, of luxury and abuses creeping in. But with our modern Congregations, conditions have changed. When the Religious were driven out of France in 1903, what happened? A number of Congregations disappeared because they had no means of subsistence, and their members were thrown back into the world without a cent to their name. Had they been endowed, at least to some extent, they could have gone to foreign countries and lived there until better times would allow them to return to their own country.

Let it be remembered that our Brothers and Sisters do not seek an adequate financial return for their services, nor do they get it. But this is no reason why the work of Christian education should suffer, nor why religious Congregations should be hampered in their development.

The zeal of "E. I." for the maintenance of the spirit of poverty among our Brothers and Sisters is highly commendable. However, I am tempted to pray with the witty Frenchman who said: "O Lord, preserve me from my friends. As to my enemies, I'll take care of them myself."

I hope that the editor of AMERICA will give us more editorials on this subject like the one "E. I." finds fault with. We need them.  
St. Louis. S. M.

To the Editor of AMERICA:

I have no doubt the communication of E. I. on "Financial Recompense of Teachers," in the issue of AMERICA for January 17, will evoke an indignant protest from many of your readers.

Regard for the reticence of those under discussion prevents stating just what the emolument of a teaching Religious is at present, but the amount is doubtless known to E. I. To be sure, their apparel in its unvarying freshness might lead us to believe it shared in the immortality of the soul of the wearer, just as the spirituality of their lives might suggest immunity from the laws governing the rest of us, but after all, I am sure it would be a very difficult task to find any secular teacher who would undertake to live on the salary of a Religious.

Nowadays they are under the universal demand that they show their degree before they aspire to any advanced grade, so Saturdays and vacations must be spent, together with another part of their munificent salary, in the pursuit of knowledge.

As for the community music-teacher, perhaps E. I. does not know that music has a prominent part in the modern curriculum, and even if her spare hours do bring in a little extra return, it is not unknown for secular teachers to add to their income by tutoring or other work in line with their profession. Besides this the Sundays, holy days and holidays of Religious belong to their parish or school, so that far more is given by them than by the outside teacher.

As for "encouraging them in self-pity"—such a mental condition is unimaginable amongst them.

No, let us always realize our indebtedness, appreciating that it is their vow of poverty which enables us to carry on our schools, an achievement which would be absolutely impossible were we obliged to pay our Religious salaries even approximating those necessary for secular teachers.

Dorchester Center, Mass.

CATHERINE M. CAVANAGH.

#### The Rev. Joseph Patrick O'Reilly, C.S.S.R.

To the Editor of AMERICA:

May I have space in your valuable columns to offer a few words in appreciation of the late Rev. Joseph Patrick O'Reilly, C.S.S.R., the brilliant missionary who recently died in Philadelphia.

Although not a native of this city (Pittsburgh), Father O'Reilly was one of the best known and most beloved priests in the diocese, having conducted many retreats for priests, nuns and laymen.

It was while giving a retreat to the members of the Diocesan Union of the Holy Name Society at St. Vincent's Archabbey, Beatty, Pa., that I first met him. That was in the Summer of 1918 when he was in the full bloom of his virile manhood. Not one of the men who made that retreat failed to respond to his appeal. To be clear, to be forceful, are essential qualities of the orator. Father O'Reilly had these qualities, but he added to them sincerity, a beautiful character, untiring zeal, and a personality of singular charm and sweetness.

Often, when resting after a hard month's labor in the missionary field, he could be seen walking up and down the aisles of "Old St. Philomena's," reciting his rosary, a gleam of sunshine mingling with his grey hair—an inspiring picture of modern asceticism. The last time I saw him, already touched by the hand of disease, was in the education campaign organized by Bishop Boyle, working hard and at the price of great physical suffering.

Pittsburgh.

T. J. F.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 7, 1925

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February 12, 1809—May 17, 1860

ON Wednesday, May 16, 1860, the Republican national convention met at Chicago, in a hastily constructed building called the "Wigwam" which, as a campaign document of the time relates, "was handsomely decorated with evergreen, statuary and flowers." Down in Springfield, Abraham Lincoln sprawled his length on a rickety sofa in Herndon's law-office, awaiting the result with a tolerable degree of certainty. On Friday, a newspaper employe rushed out to the common where Lincoln was playing ball with a group of youngsters, to tell him that he had been chosen by his party. He put on his coat and hat and walked home. "I reckon a little woman will be glad to hear this." He could not often bring home news of preferment, high or low. History began for him that day, for his country, and for the world.

These are simple facts within the knowledge of every American. What is not so well known is the platform adopted on May 17, 1860, by the party of Abraham Lincoln. This embodies statements of principles which the country in whose service Lincoln spent himself, at times seems willing to forget. In the second resolution, it was declared:

That the maintenance of the principles promulgated in the Declaration of Independence and embodied in the Federal Constitution is essential to the preservation of our republican institutions; that the Federal Constitution, the rights of the States, and the Union of the States, must and shall be preserved; and that we reassert "these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness . . ."

Within five years Lincoln was dead. Shall these principles for which he fought be allowed to die?

Today there are Americans who do not so much as dream that they possess inalienable rights. Millions calmly

suffer these rights to be taken away or impaired by political majorities, and even by organized minorities. The determined effort to break the legitimate jurisdiction of the respective States over the social, educational and economic welfare of their citizens, has become so powerful that it threatens to destroy the very capability of local self-government. Yielding to the attacks of the politicians, the old order established under the Constitution, bids fair to be replaced by a Federalized bureaucracy in control of the local schools, of the occupations of our young people, and of the personal habits of 110,000,000 men and women, who are neither subjects nor slaves, but American citizens.

On February 12, 1809, Abraham Lincoln was born, and on April 15, 1865, he died. Let us not pay this greatest of Americans the barren tribute of a panegyric, but with him on the field at Gettysburg "highly resolve . . . that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."

### Uncle Sam in the Class Room

AS a prime example of what the Federal Government can do when given a free hand in social experimentation, the schools of the city of Washington may be instanced. Washington city is merely a geographical expression; its boundaries are those of the District of Columbia, and in the District Congress is supreme. There is no local self-government in Washington. Since they have no vote, the people have no share in electing members for the body which governs them. Whatever is regulated in the ordinary American city by officials and boards chosen by popular vote, is regulated in Washington by a committee appointed by Congress. Almost the sole right possessed by the dweller in Washington is the right to pay taxes, and at that, the city budget is fixed by Congress. It is a complete case of taxation without representation.

The schools, of course, are also controlled by Congress and the results are sometimes sad. Thus, a Washington correspondent, Mr. H. B. Hunt, can write, "In Washington the war isn't over yet. In fact, it hasn't begun. Go into the schools and look at the histories and geographies still in use." These still teach that the German Empire consists of twenty-two States, the largest of which is Prussia. The King of Prussia is also the Emperor of Germany, and laws for the Empire are made by an Imperial Parliament. Russia is "an absolute monarchy" which is not far from the truth, but it is hardly correct to teach that Austria-Hungary is governed by a "limited monarchy":

In the geographies of the capital schools, vintage of 1914, St. Petersburg is the capital of Russia, there is no Poland or Czechoslovakia, and the national boundaries shown on the school-room maps are the same as before the educational Rip van Winkles, controlling the Washington schools, went to sleep. Probably there



is no other city or State, where such a condition exists, or would long be permitted to exist, except in Washington, District of Columbia.

The District of Columbia is neither large nor populous, yet Congress does not seem highly competent to deal with its educational and social problems. Here, surely, is no argument for the Sterling-Reed bill or for any form of Federal control of the local schools. It is sheer folly to assume that Congress can satisfactorily administer a nation-wide school-system of 1,000,000 teachers and more than 20,000,000 children, when it cannot properly care for the educational interests of a comparatively small community.

Arguments in favor of the so called child-labor amendment may well be read in the light afforded by the Government's meddling in educational work and by its bungling treatment of a problem exclusively its own, the care of the disabled soldier. Harmful child labor can be best fought by considering it a problem to be solved in every State, chiefly by the creation of a healthy public opinion which will not only secure such laws as may be necessary, but will actually enforce them. If attacked on a country-wide field, with all directions issuing from Washington, the evil may actually grow. It is difficult to combine centralized control with local responsibility. But with that responsibility weakened, social legislation is almost certainly foredoomed to failure.

The longer Uncle Sam keeps out of the nursery, the school room, the maternity clinic, and the home, the better for him and for the people. As a governor, he can be a magnificent success. As Goody Two-Shoes, he fails to qualify.

### The Passion for Law-Making

AS was observed in these pages a few weeks ago, the American passion for making laws and more laws is among the most ominous signs in public life today. It is the outgrowth of another tendency which consists in an ever-ready willingness to transfer our duties, along with our rights, to other shoulders. Our intentions may be good, and generally they are. But many who throng the lobbies at Washington and in our State capitals are laboring under the delusion that any evil can be suppressed if the legislature will but pass a law against it.

Legislatures often assume the attitude of Barkis. The honorable members may have no opinion either in favor of or against the legislation sought by the lobbyists who descend upon them with a zeal that is well nigh overwhelming. They may not even be aware that the evil so fiercely denounced has a real and objective existence. But lobbyists are voters, they represent many more voters, and voters are ever an object of respectful interest to law-makers who desire to remain law-makers. With a humility that would be edifying, were it not often equivalent to weakness, they yield. "Who are we," they ask, "to sit in judgment upon these good people, everyone of whom is not merely a qualified, but a regular, voter." And

so the bills go into the legislative hopper, a curious lot of grist, and come out at the other end, laws. At least, they are laws by courtesy. How closely many even approximate the proper definition of "law" is a matter into which only the unkind will peer too closely.

Hence, as Senator Beveridge said in his speech in New York on January 20, commemorating the one hundred and twenty-fourth anniversary of the appointment of John Marshall as Chief Justice, "The Nation and every State are well nigh smothered with laws." Thirty State legislatures and Congress are now in session, and in all the mills are grinding furiously. At the end of these sessions we shall have thousands of new laws, of which only a few are really necessary. "Gradually," remarked Senator Beveridge, "but now with increasing speed, we have shouldered off into statutes our individual obligations, responsibilities and duties."

No human being knows, or can know, what these innumerable laws mean. No human being knows even how many statutes are hidden within the forbidding covers of the thousands of volumes that contain acts of Congress and of legislatures. No human being knows even the number of our city ordinances, much less the purport of them. No human being knows the sum of rules and regulations that unceasingly pour from our countless bureaus, boards, commissions, and departments of government, every one of which bureaucratic edicts has the force and effect of enactments by legislative bodies. How can anyone obey every law, when nobody knows, or can know, how many laws there are, or what they command or forbid?

One result of this "debauch of excessive law-making" is that one in every eleven American citizens is an official charged to make, interpret, or enforce the law. Or to put the case in other words, every ten American citizens must reach down into their pockets to pay the salary of the eleventh citizen. If this goes on, we shall soon be in the position of those amiable ladies who supported their respective families by taking over one another's laundry and housework.

### Throwing Stones at the Kaiser

IN the old days, a favorite indoor sport was to throw stones at the Kaiser and the German people. Every German, we thought, turned to the right or the left as *verboten* or *geboten* and stiffly proceeded to and from his appointed task at a slow goose-step. We could perceive a German mote across the sea. The large collections of beams in our own organs of vision remained unobserved. They can remain so no longer. We had grown accustomed to what were termed "fool laws" which, introduced by the member from Buncombe, were passed by his fellows because the honorable member was "a good old fellow," and we had no fear of a Buncombe on a national scale. But today? Senator Beveridge answers:

The mass of American legislation is restrictive. We boast that ours is the land of liberty, yet the curious fact is that American business, American industry, American society . . .

And, the Senator might have added, "if pending legislation is adopted, the American maternity hospital, the American nursery, and the American school."

. . . in short, the American people, are by law forbidden to do more things and by law ordered to do more things, than was ever the case in Russia under the Czar, or in Turkey under the Sultan.

Also, the administration of these directive and prohibiting ukases of Congress, legislatures, councils, boards, bureaus and commissions has become peremptory, insolent, bureaucratic . . . The citizen has thus become a cringing subject, and the official a vexatious tyrant. If this process of government regulation of human life continues, we may expect to be directed by law what clothes to wear and how to wear them, with Government agents examining our wardrobes and dogging our footsteps to compel obedience.

It is truly a mad world in which we are living, but why make it any madder? With the rest of us who have not wholly lost faith in the power of the American people to return to sanity by correcting their faults, Senator Beveridge is not pessimistic. But he holds that unless a stop is put to the insidious attacks upon the American theory of government, so steadily waged by organized minorities, the return to sanity will have to be made over a road that is long and arduous. For nearly a generation we have been welcoming laws which, as time has shown, will not bear the burden put upon them and will not bring into existence the remedies for social and economic evils sought through them. They have operated, rather, to break down the boasted American spirit of self-reliance

and rightful liberty, to raise up in its place a spirit of gross indifference to personal duty and to the requirements of local self-government.

Any attempt to reform the individual solely, or chiefly, by statute law is doomed to failure. If men cannot be induced to desire what is right and to avoid what is evil, they will remain law-abiding only as long as the policeman stands by, ready to club them into a state of civic and moral virtue.

What is true of the individual is true in its measure of the community. A regime of puritanic law has usually brought into existence a regime of licentiousness. Extremes provoke extremes. We need to recall the truth, as Senator Beveridge has reminded us, that there are realms which statute law cannot reach, "realms just as real as concrete, and even more important than the lower and material spheres with which human ordinances deal," and into these realms men and their communities must be lifted by the influence of religion and morality. Not that just law has no part in securing a due measure of public righteousness. But law is made itself a departure from right order, when through it legislatures seek to effect what can be achieved only by good will on part of the individual, vitalized and made lasting by the power of morality and religion.

## Literature

### Claudel, Jammes and Others

[This is the first paper in a series of articles dealing with the contemporary literature of Continental Europe. Succeeding articles will treat of the living authors of France, Iceland, Scandinavia, Norway, Denmark, Poland, Russia, Holland, Hungary, Bohemia, Bulgaria, Germany, Spain and Italy. The writer makes no pretense to original thought; he offers, merely, his notes of very wide reading, taken at odd times.

Since the survey is so extensive, its presentation has been almost skeletonized. Failure to mention some authors does not imply lack of appreciation. An effort has been made to choose only those of greater interest to the general reader. Quite naturally, greater space has been devoted to Catholic authors. It is our belief that this series of articles will not only acquaint our readers with the foreign literatures but will serve as an authoritative index of continental authors and movements.

The writer has been a member of the staff of the Boston Public Library for twenty-three years. He has contributed articles on various topics to the magazines.]

**T**HERE are, now living in France, two men who have pointed the way that others might follow, Claudel and Jammes. The latter, like Dante to Virgil, hails Claudel, master. This is typical of Jammes, whose greatest asset is his sincere humility.

Mention of Virgil calls to mind that Jammes is a rustic by choice. He sings the country and animals and has found peace; he would be only too happy to have us

all share in his treasures. Humility and humility alone is the key to his work, nothing mundane to him is worth while. His first published volume of verse contained a preface in which he offered himself and all his works to God. He issues invitations to all men to come to the pastures, the country, away from crass city life, for he knows that man's innate spirit is sad and, if he would cure that sadness let him come to the peaceful quiet of the countryside and be at peace with God and his fellows.

Rhyme to him is not necessarily used. It may, or it may not be of use; it all depends upon his need. If the thought which he wishes to convey demands rhyme he will use it; if any other form is more expressive, he employs that form; the main thing in his mind is the sending of his message, so clear to himself, out on its mission of good. He is ever ready to lift up his hand and voice to those who are less fortunate than himself. He has a gentle pity, but sometimes he allows a trifle of irony to creep into his verse. Papini, in his *Life of Christ*, says: "Christ, like all great souls, loved the country." Jammes thoroughly believes this.

Francis Jammes was born a Catholic but was rather indifferent until he met Paul Claudel, to whom he attributes his real conversion. He ranks among the great modern French poets. Though he has been compared to A. E., his knowledge of the beings of the earth is far deeper



than is that of AE. The latter, moreover, has distinct pantheistic tendencies; but not so Jammes, to whom the humblest life is utterly mysterious and to whom the living creature, no matter how mean its form, has untold beauty because it comes from "the hand of God." *Toutes choses sont bonnes à décrire, lorsqu'elles sont naturelles*, and he continues: *Les choses naturelles ne sont pas seulement le pain, la viande, l'eau, le sel, les arbres, et les moutons, l'homme et la femme et la gaieté; il y a aussi parmi elles des cynges, des lis, des couronnes, et la tristesse*. This last word may explain, in part, his realization of the emptiness of the world. In many respects, Jammes reminds us of poor Verlaine, minus the latter's faults.

Despite the sneers of Anatole France against the continuance of religion, ("Revolt of the Angels" and "The White Stone"), Jammes has found complete contentment in the very pursuit of his religion. If M. France, and many more like him, had only stopped in their efforts to follow out mental processes, which are labyrinthal the more they are fathomed, and considered well that little Latin verse *praestet fides supplementum, sensuum defectui* then they would be all as happy as the humble Jammes.

Paul Claudel, who had such a benign influence on Jammes, is a man of the world in travel and experience, and yet it is doubtful if we could find a cleaner writer in literature. He preaches, not distastefully, of God, and shows us the utter futility of worldly success as an end to life. Labor we must, and intensely, but our end must be God. Both his plays and his poems declare this in unmistakable terms.

At times he is rather obscure in his meaning, but he is original and courageous. This latter quality was seen when he announced that Hugo and Renan were anathema to him; quite a furore was created at the time. His thought is deep, his vocabulary wide, and his imagination charming. In "Tidings Brought to Mary," a pretty little story of a leper at work in the Cathedral at Rheims is told. The leper is kissed by the innocent little daughter of a peasant farmer and is thereby cured, but the child contracts the disease and in this way sacrifices all that life held out to her. The father starts on a journey to the Holy Land as the drama opens and the descriptions which follow are truly marvelous. The play was somewhat slightly changed later.

Claudel is a symbolist in both prose and poetry; in the latter he considers Rimbaud his tutor and he has shown that he knows Patmore. A negative effect is never made on his public; they are either strongly antagonistic to him or intensely admiring. But it is by his dramas that he is best known. In these he deals with the supernatural, showing the human soul in its various stages of development; often he is metaphysical. Let the waves dash high and the mountains groan and rock and upheave, he must, and will, keep his course steered straight: "My first duty is to God," he says, and in this way he serves

as a beacon light to other souls, less firm in faith.

It is doubtful if he will ever become a very popular dramatist, for his ideals are too lofty to be accepted by the very worldly person. He is mystical and at the same time realistic, in the best sense of the latter; he loves the universe, not like the romanticist, who loved nature through himself, but, because he sees in nature the divine hand of God. The romanticist grasps for the infinite; Claudel holds that "the finite is mysterious enough," and, "that things *are* is already the greatest of mysteries."

Paul Fort is not a religious poet in the sense of orthodoxy, but he is bubbling over with the *joie de vie*. He is very simple and neither analyzes nor moralizes; he is the most Frenchy of French people, and wants always to be back to his beloved France. It may be said that he is "an independent" in his methods, in contradistinction to "Symbolist" and "Parnassian." He will drink from the fountain of all but affiliate with none. In his verse he employs prose form—in paragraphs, but examination will disclose that in this apparent prose paragraph true rhyme will be found. He has broken away from all accepted forms of writing verse and is very imaginative and, I should say, inclined to pantheism. The title "Prince of French Poets" has been applied to him; in general, he is serene, happy and wholesome.

Francois Coppée, though not strictly a modern, will always bear rereading. He is rightly called the "poet of the lowly." Deep tenderness and melancholy characterize his verse. It is said that art and nature are opposite poles, yet he has succeeded in wedding them. His heroes and his ideals were taken from the ranks of the humble in life and ever he championed the cause of the unfortunate. Although he wrote stories and plays, he was always the poet, simple, filled with love, and kindly at all times; and yet he could, and did, write with virility.

His early life was filled with sadness and, in common with many others, he saw the emptiness of this life; still this did not make him cynical; on the contrary, it gave him a broad sympathy for his fellow-man, especially those who are "unknown and unsung," who, nevertheless, have ambitions and yearnings worthy of realization. He could express the deepest emotions of mankind, those emotions which we all have and which we feel but seem unable to express (as in his *Le Reliquaire*); most especially did he idealize that pure love of man for woman.

As a dramatist he was fairly successful. *Pour la Couronne* is probably his strongest drama. The action is laid in the Balkans, under Turkish rule, and in it he has given us at least one character of great nobility. *Le Pater* was forbidden to be produced because of its "political" character.

In 1898, his *La Bonne Souffrance* appeared, the result of his submission to the Church. Unfortunately, he took too prominent a part in the agitation against Dreyfus.

(To be continued)

CHESTER A. S. FAZAKAS.

## STARS

Dear Lady, in the night's pale witching hour,  
 When all God's starry garden is aglow  
 With golden roses, I have seen you go  
 From heaven's gate adown each jeweled bower,  
 Stooping to pluck a bud,—and now a flower.  
 And when your arms were filled to overflow  
 With treasures for your Lord, you smiled,—and so  
 Stole softly back into the King's high tower.

One night you dropped a rose; I saw it sweep  
 Down through the vasty reaches of the deep.  
 It fell I know not where;—but if I knew,  
 Across the world, love-pinioned, would I dart  
 Magi-like, to catch that rose from you,  
 And plant it in the garden of my heart.

JOHN F. QUINN, S.J.

## REVIEWS

**Americanism and Catholicism.** By FREDERICK JOSEPH KINSMAN. New York: Longmans, Green and Co. \$2.25.

Any effort to bring about a better understanding between Catholics and their fellow-citizens is to be commended most highly. It is the purpose of Dr. Kinsman to show, not only that there is no contradiction between the spirit of this country and the Catholic Church, but even that the Church and the American state have much in common, that "the American nation needs the Church" and that, in a certain way, the Church has need of America. In the early chapters of the volume, Dr. Kinsman defines that subtle thing known as Americanism, he analyzes our national understanding of liberty, its essential constituents and development, he traces in an historical survey the growth of national unity, and discusses, pertinently, the very vital question of religious toleration. In all of this, the issues are stated fairly and the comments are sane and balanced. In the second half of the volume, Dr. Kinsman concerns himself primarily with Catholicism. He finds that the average American non-Catholic is somewhat suspicious of Catholics and is "honestly convinced that there is something unsatisfactory about their system, and that he must be a bit cautious in his dealings with them." This prejudice, he thinks, "is to be connected with three things: dread of foreign domination, dread of tendencies to disunion, and dread of a possible rival to patriotism." To combat misunderstanding, he presents the views of Catholics on the questions of parish schools, of segregation and of allegiance. And to reinforce his position he shows the necessity of accepting revelation and the logic of one, single Church of Christ ruled over by the Vicar of Christ. This study of the mutual relations between the State and the Catholic Church in America is moderate at all times and at times brilliant. That it is written in a spirit of conciliation and of sympathy for those not of the Fold, is sufficient explanation of the attitude assumed on many of the problems discussed.

F. X. T.

**Gotteswerke und Menschenwege.** Biblische Reschichte in Bild und Wort geschildert von PROF. G. FUGEL und P. LIPPERT, S.J. München: Verlag "Ars Sacra" Josef Muller. G.—M. 12.

The *Ars Sacra* volume here offered the public will remain a sheer delight and inspiration for the Catholic reader and a precious treasure among his store of books. Author, artist and publisher have done their best. Even the purchaser not acquainted with the German language will not regret the outlay for this work of modern Catholic art. At each turning of the page he will find a large-size, brown, copper-plate picture at his right hand, with Father Lippert's thought-provoking reflections facing it on the opposite side. The artist, G. Fugel, has accomplished a truly marvelous work. His scenes from Scripture begin with the Cre-

ation and end with the rising of the dead from their graves as they are summoned to judgment by the sounding of the great and last reveille. There is no sameness, no reiteration in the productions of this truly great modern master of sacred art. His pictures often are startling in their effectiveness. Fine religious feeling, profound insight into the spiritual life, long study of the sacred texts and rich originality of conception are combined in his work with a thorough archeological knowledge such as modern art requires. The past lives anew upon his canvass and even the intangible things of the spirit are made corporeal and visible at the touch of his brush. Father Lippert, in his own field, has a similar gift. His style is picturesque, incisive and reflective. He is a master of words. The publisher in fine has left nothing undone to issue this unique cycle of biblical pictures in a worthy form. It is a lasting monument of entirely original Catholic art.

J. H.

**The Romantic Rise of a Great American.** By RUSSELL H. CONWELL. New York: Harper and Brothers. \$2.00.

By its very nature, a close-up view is apt to be distorted. This applies to a literary picture as well as to a photograph; and it is all the more true if the subject is drawn by a life-long friend. This biography seems to have been written principally to extol John Wanamaker's religious activities. These were indeed great, and resulted, doubtless, in untold good to thousands. Parallel to Mr. Wanamaker's humanitarian work was his unflagging energy in business. Through his own acumen, he built up an establishment that is known throughout the world, on an original money capital that had dwindled at one time to seventy-three dollars. A most admirable trait in Mr. Wanamaker's character, according to Dr. Conwell, was the absolute fairness with which the "Merchant Prince" treated every one with whom he came in contact; no one was too lowly to attract his interest. There were two chief secrets to the success of Mr. Wanamaker: great ideas, with the courage to follow them to their complete fulfillment, and a constant study of his business, from the smallest detail to the one of largest import. But the outstanding feature of the volume is the glorification of Mr. Wanamaker's religious labors.

J. J. McC.

**St. Benedict: A Character Study.** By the RT. REV. ILDEPHONSUS HERWEGEN, O.S.B. Translated from the German by DOM PETER NUGENT, O.S.B. St. Louis: B. Herder Book Co. \$2.25.

It is difficult to write a life of St. Benedict, the great founder of Western monasticism, because of the scarcity of the sources. The unique source, as the author remarks in his introduction, is St. Gregory the Great who was born very close to the year in which St. Benedict died, 543. But St. Gregory, with all his extraordinary qualities of administrator and saint, was not what one would call a critical historian and his account is over-loaded with miracles. It becomes a problem then just what to select in order to make up as authentic and moderate an account of this fruitful career as can be drawn from the imperfect material. Father Herwegen has done very well in this regard. He has given us the large lines of the saint's life as narrated by Pope Gregory, he has omitted the pseudo-miracles, and best of all, he has not gone into controversy as to disputed details. Very true is it also, as the author says, that "St. Benedict's world of thought is revealed to us in his written rule." Here then are the best and the truest sources for knowing the man. As a contrast to the over-severe rule of Columban, we see Benedict drawing up a mode of life for his monks, which from its practical and kindly character made it the basis of every monastic foundation for centuries in the West.

P. M. D.



**The American States During and After the Revolution.** By ALLAN NEVINS. New York: The Macmillan Company. \$4.00.

This is the latest volume of the Knights of Columbus Historical Series and it measures up well to the preceding volumes. Its purpose is to present a conspectus of State history as distinguished from national history. It is the first real attempt to synthesize State history for this period, as each colony has heretofore been treated as part of a whole beginning with the year of independence. In consequence the State field has suffered from neglect. Provinces of State legislation, development of constitutional ideas within the States, the political interaction of State and national influences are carefully studied in these pages. Today when there is a marked tendency toward federal control of everything, Allan Nevins' work is more than important. It will show Americans how America has grown great in developing the small unit of State power side by side with the federal or national idea. Each has its own sphere. A lesson of value to be cherished more now that we are a country of many millions than when there were fewer States and a smaller nation. While a number of organizations have been talking Americanism since the war, the Knights of Columbus have been teaching it practically in their historical series.

G. C. T.

**Christian Apologetics.** Two volumes. By REV. W. DEVIVIER, S.J. Translated and augmented by REV. JOSEPH C. SASIA, S.J. New York: Joseph F. Wagner Co. \$6.00.

Ever since its publication in 1903, Devivier-Sasia has been recognized as one of the most valuable works on apologetics in the language. It has been out of print for several years, and so this new edition, revised and augmented, is a matter of glad tidings. In this work there is completeness joined with brevity, there is precision of expression and cogency of argumentation combined with simplicity. The contents of the two volumes, outlined for those not acquainted with the work, include: proofs of the existence of God, demonstration of His nature and attributes; determination of the properties of the soul; treatises on the Sacred Scripture, on the divinity of the Christian religion and of its Founder; substantiation of the claims of the Catholic religion as that of Christ, and the denial of the Protestant pretensions; a review of the prerogatives conferred by Christ on His Church, an adequate answer to the accusations frequently made against the Church and an historical summary of the influence exerted by the Church on civilization. As may be noted, there is an ordered and logical sequence in these topics. This new issue, typographically, is a decided improvement over the first edition. It has a better system of numeration and its division into parts and chapters helps towards clearness. The bibliography has been expanded and an index is appended to each volume. The treatise on the destiny of the soul after life has been, in great part, omitted. An addition has been made in regard to evolution; but this is neither so complete nor so modern as it might be. The most notable improvement is the entirely new treatise, "Some Recent Mental Aberrations Exposed and Refuted," in which are treated such vital matters as Christian Science, Theosophy, Modernism and Higher Criticism. While the work is primarily designed for general reading, it is suitable also for use as a college textbook on religion.

F.X.T.

**Famous Sculptors of America.** By J. WALTER McSPADDEN. New York: Dodd, Mead and Co. \$3.50.

This is a chatty volume that deals with the personalities and environment of our American sculptors rather than with the more technical criticism of their artistic achievements. The brief sketches are interestingly done but are scarcely lively enough to interest the general reader who has no special interest in sculpture. The ordinary layman will be more than a little surprised at the impetus to sculpture attributed to so commercial

an event as the Columbian Exposition. Many readers, too, will be a bit embarrassed at some of the illustrations, rather flat yet daring imitations of paganism, belated reflections of the neo-paganism of the Renaissance that blasted all that was fairest in the influence of Christianity upon the plastic art of that period.

T. L. C.

**Reveries of a Father.** By JOHN CRAWLEY. New York: D. Appleton and Co.

"It is to a high-spirited, mellowed, whimsical reverie that this father who has dealt so wisely, so good-humoredly with his children, invites you." So writes Mr. Angelo Patri in the preface of this book. Beyond doubt the book is high-spirited in an admirable sense, mellowed in a charming manner, and whimsical only if you dissociate the word from all that is light-headed, eccentric or fickle. Children are naturally whimsical, easily and delightfully so, for the whims of a child are part of himself. Consistency is an adult virtue. But only the adult who is high-spirited and mellow-hearted can follow and sympathize with the whims of a child, and the "grown-up" who can do so is no ordinary person. John Crawley is such a one. He realizes that whims must be subjected to wise control which must make itself felt in the child's play, in his studies, in his relaxations, in his reading, in the formation of taste, manners and character. If you would learn something very useful about the upbringing of boys and girls, read the "Reveries of a Father." They are not only delightful, but so practical and full of common sense that we are convinced you will not find a John Crawley under every apple tree or in every home.

F. M.

**American State Government.** By JOHN MABRY MATHEWS. New York: D. Appleton and Co. \$3.75.

There is no exaggeration in Professor Mathews' statement that "the states occupy a pivotal position and form the most essential part of a study of the whole American governmental system." Unhappily, the present popular conception of State authority as contrasted with the federal is somewhat different from that current at the genesis of the nation. This volume is an attempt to determine the present status of the State in the American economy. As is logical, it begins by showing the relation that exists between the State and the federal government, and ends with that between the State and local governments. After a discussion of the development and content of State constitutions, and of the powers and limitations of State authority, it treats of such important topics as suffrage, political systems, elections, and those newer institutions of democracy, the direct primaries, recall, initiative and referendum. In successive chapters, it outlines the organization, power and procedure of the legislatures, the office of the executives, and the work of the courts. Separate treatises are devoted to taxation and finance, the regulation of business corporations, and the very vital question of labor legislation. The author takes an objective view of the matters discussed; his method is explanatory, both in stating the question and adducing the arguments in disputed points. In general, his opinions are sane and balanced, though one may not agree thoroughly on such matters as State sovereignty and the unicameral system. There is need of an intelligent exercise of the prerogatives of citizenship. Such a book as this will help to that ideal, not only as a college text, but as a work of general reading.

A.T.P.

#### BOOKS AND AUTHORS

**For Theologians.**—The Rev. Bernard J. Otten, S.J., has put out the second volume of his *Institutiones Dogmaticae* (Loyola University Press, Chicago. \$3.75). It presents the treatises on *De Deo Creante et Elevante* and *De Novissimis*. These *Institutiones* are in *usum scholarum* and it must be said that to the solidity of the matter and the clearness of exposition, there is added a

typographical excellence of text and a general neatness of form and binding that should render the book attractive for the schools. It is true that any number of classroom treatises on dogmatic theology have been written; but not for this country and for our modern age. The advantage of Father Otten's work is that the matter has been brought up to date and made practical for the modern American theologian. A glance at the bibliographical notices makes this apparent.—A set of the works of St. Thomas has been recently edited by Pietro Marietti of Turin. The *Summa* in six volumes sells for 80 francs; one volume of *Contra Gentiles* for 15 francs; then two volumes of *In Epistolas*, five volumes of *Questiones* and two volumes of *Vallgornera Mystica* sell for 40, 60 and 48 francs respectively. We have here the works of the great doctor in sixteen thoroughly revised, neatly edited volumes.

**Modes of Spiritual Instruction.**—A book of talks to Sisters has been composed by the Rev. Henry Brinkmeyer with the title: "A Retreat for Sisters" (Convent of the Good Shepherd, Grand Rapids, Michigan. \$1.50). This is a second and much improved edition of the little work which was reviewed in these columns some time ago under its original title: "Conferences of a Retreat." These are spiritual and consoling little talks, edifying in the true sense, for they help build up the spiritual life of our Catholic Sisters to whom they are addressed, and with all their spirituality and solid principle they breathe a spirit of moderation and sound common sense. Some of the passages are reflective of the work of the Sisters of the Good Shepherd, but the wholesome spiritual food herein contained will strengthen the soul-life of every reader.—For the children is "An Explanation of the Catechism" (Independent Publishing Co. Helena, Montana. 75c), by Mgr. Victor Day, V.G. This volume contains the questions and answers with an accompanying explanation of the first part of the Baltimore Catechism. The work is eminently practicable and concrete. Before the questions and answers, in heavy type, there are given in large print a few introductory remarks.

**Bards Old and New.**—The Christian mind is unavoidably saddened by the utter absence of Christ from the life of "Pascal D'Angelo, Son of Italy" (Macmillan. \$2.00), as he himself tells it; nor of Christ merely, but of God and of religion. Son of Italy? Too truly perhaps! The book is of value as affording an acquaintance with the lives and, in some measure, with the souls of the Italian laborers who populate in such large numbers this America. It shows us moreover at what cost of blood and tears we rear the imposing edifice of our national prosperity. The book reveals—less importantly, we think—much of Mr. D'Angelo's poetry and poetic genius.—Paul Kaufman has added an "Outline Guide to Shakespeare" (Century) to the great number of "short cuts" to learning which are already at the disposal of the modern student. The known facts about Shakespeare and the conjectures with which scholars have sought to piece out the story of his life are presented in compact form. There are synopses and analyses of the plays and detailed information is given concerning the sources of the different plots. While this book might be abused for the purpose of acquiring a superficial knowledge of Shakespeare and his work, it should, in the hands of a competent instructor, help students to a better understanding of the great dramatist. Especially valuable is the tabulated outline of Shakespeare's age, and the working bibliography which closes the volume.

**These United States.**—It is a real pleasure to take up the second volume of "The United States of America" (Ginn. \$3.60), by David Saville Muzzey, Ph.D. The volume represents all that is said for it in the notice of the publishers and is brilliant with those qualities that have made the first volume so great a success. This second part traces the history of our country from the Civil War to the present time. Nothing of importance has been

omitted, but this completeness has not clogged the running continuity of the narrative or broken the charm of a clear and smooth exposition of facts. The result is that the chapters read on like a story and as with a story the reader wishes to go to the end. These qualities of style and exposition are exemplified, for instance, in the author's account of the reconstruction period that followed the Civil War, and in the account of the defeat of Secretary Blaine in his race for the Presidency. To have our part in the World War passed through in so smooth and synthetic a manner makes a useful contribution to the literature of this cataclysmic period. Both these volumes could be used in the classroom and they can be used with equal profit by the individual seeking information about the past of our country. An abundant bibliography is given at the end of each chapter with added topics most usefully suggested for research. The work closes with some of the recent utterances of President Coolidge.

**Foundations of Truth.**—The scriptures, authentic and inspired, are among the great wells of truth. In "The Virgin Birth" (The Paulist Press. \$0.75), the Rev. Bertrand L. Conway, C.S.P., draws freely from these pure sources in order to prove that Jesus Christ, the Man-God, was born of the Virgin Mary. This is a timely little book. The scriptural evidence for the truth of the Virgin Birth from both the Old and New Testament, but especially from the New, is overwhelming. In contrast to this clarity are the shiftings, the discrepancies, the contradictions of those who call in question the authenticity of the pertinent scriptural passages or deny the force of the arguments drawn from them. Truth after all is one. An aid to clearness would be the distinction between two phases of this question: the miraculous conception and the virginal deliverance.—A new book for the classroom, an aid in the discernment of truth, has appeared in "An Introduction to Philosophy" (Macmillan), by James H. Ryan of the Catholic University. This is a practical introduction, for it is a complete survey, and yet it is neither over-technical nor too abstruse. A good working bibliography is offered at the end of each chapter. The book closes with some very important pages on philosophy, science and religion.

**Fiction.**—It is difficult for an occidental Christian to evaluate properly "Monogatari. Tales from Old and New Japan" (Putnam), edited by Don C. Seitz. Some of the stories are undoubtedly noble, and consequently ennobling. Others again can scarcely merit this praise. The purpose of the volume is to reveal the soul-life of the Japanese people. Mr. Seitz has observed a prudent reticence which does not, however, prevent the reader from getting a good idea of the Jap and his country.

Emile Verhaeren's "expressionism" is well exemplified in "Five Tales" (A. and C. Boni. \$2.00), translated by Keene Wallis. These very brief fragments of stories are rough carved and sharp edged. The first is a study in brotherly hate, the second a numbed picture of the fire in a village church. Grotesque revelry and death, concealed rivalry, and morbid delusion are the subjects of the other tales. Twenty-eight woodcuts by Frans Masereel make the volume more graceless.

One must realize that when Edgar Rice Burroughs speaks of the "ape-man" he does not refer to evolution. This statement may appear banal, but it is necessary. The latest exploits of the "ape-man" are detailed in "Tarzan and the Ant Men" (McClurg), a tale of adventure among the brutal Alali and the diminutive white race. At least three distinct stories run through the narrative, and two of these seem disconnected until the last few sentences.

In "Beyond Paradise" (Dorrance. \$2.00), C. R. Mullong deals with modern marriage. There is little artistry of any kind in this novel which moves along, strangely enough, to an unhappy ending. There is far too much divorce, abandonment and politics mixed in its composition.



## Education

### Standardized Tests: Practical Helpfulness

**S**TANDARDIZED tests make the classification of pupils far more accurate. By showing the specific points of weakness and of strength, standardized educational measurements enable the teacher to group together more accurately the pupils in a class who have similar needs and hence demand similar treatment. They render possible a differentiation of class instruction to suit the variety of specific needs disclosed. They reveal definite targets to be aimed at, instead of the random firing at vague, ill-defined aims.

If the numerous researches in educational psychology in the past decade of years have established any one point with definite certainty, that point is the wide variability which exists in the abilities of pupils in the same grade. "Star differeth from star" in brilliance not more than pupils differ in abilities. The pedagogical corollary of this psychological finding calls for a differentiation of educational treatment corresponding to the variety of capacities disclosed among the members of the same class. The assumption underlying the practise which previously held sway of regarding the class as a homogeneous unit of intelligence and deserving therefore of uniform educational treatment, has been shown to be lacking a foundation in reality. Intelligent individualization of instruction, the necessity of which has been so unmistakably demonstrated by modern research, because it reflects more accurately the different educational needs of the pupils, has been made possible very largely through standardized educational measurements.

Under this general classification comes the grading of pupils especially in rural schools where the grading is sometimes a matter of uncertainty. The valuable assistance which Superintendent Brooks of Silver Lake, New Hampshire, derived from the use of standardized measurements in grading, reorganizing, and revitalizing a somewhat backward rural school system, as interestingly narrated by him in the *Journal of Educational Research* (June, 1920, pp. 425-436), reveals a type of service for which these tests are being used in a constantly increasing degree.

Standardized tests are of decided value to the supervisor, principal or general administrator because they afford the most reliable measure of the progress of a class and the efficiency of the teacher. Many studies such as those of Boyce ("Methods for Measuring Teachers' Efficiency." Fourteenth Yearbook of the National Society for the Study of Education, 1915, Part II, p. 10), Elliott (*Educational Administration and Supervision*, 1:291-99, May, 1915), Ruediger and Strayer (*Journal of Educational Psychology*, 1:272-78, May, 1910), have been made in an effort to produce a reliable score card of a teacher's worth. Such qualities as personality, voice, appearance, address, etc., are enumerated and the attempt is made to

weight these qualities with their appropriate values. With all due credit to their helpfulness as a means of refining the supervisor's estimate, in the judgment of the writer, they miss the very heart of the question which they seek to answer. For, it is not by these qualities that the effectiveness of a teacher can be determined, but rather by the *actual results secured*.

As Superintendent W. L. Connor (*Journal of Educational Research*, May, 1920, pp. 338-359), as a result of a careful study, has aptly said: "A perfectly groomed teacher of perfect physical proportions working with perfectly graded children in a perfect physical environment *may* and often *does* use perfectly good methods in a perfectly futile way." In an address at the Atlantic City meeting of the National Association of Directors of Educational Research, Assistant Superintendent Allison of Chicago stated that it was his belief that "the correlation between personal appearance and teaching ability was zero or actually negative." Another speaker at the same meeting expressed the same thought in a slightly different but not less witty manner when he said: "The homely girls make the principles work, while the pretty ones work the principals—p-l-e-s and p-a-l-s, please note."

The only reliable index of a teacher's efficacy is the pragmatic test, namely, the results actually obtained. The measure of the progress of a class as determined by a number of carefully selected objective standardized tests will count more heavily with a group of impartial judges than the subjective valuation of a teacher's efficacy which any supervisor may make—no matter how many years in the service he may boast, or how positive or dogmatic he may be in his conviction. It is simply a case of the superiority of the definite objective measure to the subjective estimate or conjecture of an individual.

Such objective measurements are of value not only to the supervisor or general administrator, but they find their special serviceableness in the help which they give to the teacher herself. They are a means of self-help, self-correction and self-improvement. This latter is particularly wholesome inasmuch as the teacher perceives that the measurement rests not on the subjective conception of the supervisor but on the objective basis of fact. The type of rivalry moreover which these measurements encourage both in the teacher and in the pupil is the more healthy kind—rivalry to surpass oneself or one's own record.

The comparative efficacy of various methods of teaching, of different kinds of textbooks, and other kindred problems can now be determined with greater accuracy than ever before by means of standardized educational measurements. For example, the writer working under the auspices of the Bureau of Educational Research at the University of Illinois recently conducted an investigation (cf. O'Brien, "Silent Reading") in nine cities in Illinois to determine the relative efficacy of various types of training in accelerating the rate and increasing the com-

prehension of pupils reading silently. By means of a Courtis Standard Silent Reading Test applied at the beginning and at the end of the period, the relative efficacy of the different types was determined with reasonable and reliable accuracy. Without such an objective measurement, and depending solely upon the conflicting estimates of so many different teachers, the results would have been shrouded in such uncertainty that the research would have been largely a waste of effort.

JOHN A. O'BRIEN, PH.D.

## Sociology

### Mint, Anise and Cummin

IF you say "boo" to a swan in Central Park and frighten the creature, you are liable to a fine of \$10. Should you strike a match on a mail-box, you may be fined \$1,000 for defacing the Government's property. Display a pack of cards on the streets, and the fine is \$50. Buy a "chance" on a raffle to raise funds for the Babies' Hospital, and the result may be, reports the *New York World*, two years at Sing Sing, or a fine of \$1,000, or both. We are as moral as Pecksniff, as intelligent as Dogberry.

That is why the armored car is as familiar a sight in the crowded streets of our cities today as it was on the fields of Northern France in 1917. When the New York Tax-payers' Association held a conference some weeks since with five of the judges of the Court of General Sessions to devise ways and means of lessening crimes of violence, Judge Talley sketched two familiar figures. The first was the boy or girl of twenty years ago carrying the proceeds of the day's business to deposit in the bank. The other was the armored car of 1925, guarded fore and aft by men armed to the teeth. "That car," remarked Judge Talley, "is a sad commentary on conditions in this great city." Banks and business men do not purchase these expensive machines as an advertisement, but as a protection, often enough inadequate, against violence offered in crowded streets at mid-day by organized bands of ruffians.

When in 1920 Raymond Fosdick wrote that contempt for law and order was a fast growing vice in this country, and that the chief offenders were neither immigrants nor their children, a storm of abuse was the chief answer to his indictment. Five years later the *Chicago Tribune* can comment editorially on "the sinister and deadly prevalence of murder, attacks upon women, and other crimes of violence, which give the United States a record of criminality not only unequalled, but even unapproached, among civilized peoples." Dr. F. L. Hoffman, a student of the statistics of crime whose authority will not be questioned, writes that "the evidence is incontrovertible that we are slowly drifting towards a degree of acquiescence in crime and criminal traits which, if not sternly dealt with, will permeate all strata of society." The Chicago record is about one murder per day. The United States as a whole

has twice as many murders as its nearest competitor in iniquity. We are developing a habit "of using homicide as a settlement of financial, personal and conjugal differences," writes Dr. Hoffman, "which certainly has not been seen since the days of the Italian renaissance." How to suppress crimes of violence has become our most serious social problem. "The law against murder is unenforceable to an extent unknown elsewhere in Christendom," protests the editor of the *Chicago Tribune*. Statistics show that he is unquestionably right, as do such stories as that carried by the Associated Press on January 25, telling how four men lost their lives in a street fight in Herrin, Illinois. S. Glenn Young, "chief" of the local Klan and leader of the Prohibitionists, was in his room "writing his autobiography" when the news was brought that his enemy, deputy sheriff Ora Thomas, who had been forced out of the county after the riots of August 30, 1924, was about to return to Herrin. Young at once "strapped on his pistols, gathered his lieutenants, also armed, and swore that Thomas should not be allowed to enter the town." A special dispatch to the *New York Times* tells what then happened. "Young paraded the streets most of the day, looking for Thomas," and although he and his gang were armed and professedly looking for trouble, there was no interference from the police. "Crowds stood at every corner," continues the *Times* correspondent, "and there were many who had suspicious bulges on their hips, although the majority were merely spectators." Finally Thomas and Young met.

In an instant the firing became general. Young, Forbes, and Thomas fell at the first volley. The crowd broke for cover, but the battle was over almost as suddenly as it started. Then the spectators returned to pick up the dead and wounded.

Four of the mob had been killed and six badly wounded. Young stalking his man, Thomas; Thomas killing Young on sight, only to fall with a bullet in his heart fired by Forbes, Young's lieutenant, who in turn had the top of his head blown off by a slug from a shotgun, with the police standing helplessly at the edge of the crowd—all this presents a picture of savagery equalled only on that night some months ago when in Nashville a masked armed mob forced its way into the City Hospital, overpowered the attendants, dragged a wounded Negro from his cot, and butchered him in a manner the very recital of which makes the blood run cold.

It is literally true, as far as murder and crimes of violence are in question that we have "a record of criminality not only unequalled, but even unapproached, among civilized peoples."

On the other hand, we have that panoply of civic and moral virtue, prohibition.

In money used for enforcement, this paragon of laws has cost the Federal Government, to date, about \$60,000,000, and a sharp rise in the market is forecast. For the next budget year, the prohibition unit, including the Department of Justice and the Coast Guard, asks about \$30,000,000. This, be it remembered, is for one year only.



About \$50,000 will be invested in posters, begging the people not to drink liquors which are legally non-existent. In other respects the costs to the Government and the people are beyond calculation. Of 4,900 enforcement officials appointed since 1920, 570, or about one in every eight, have been dismissed on assorted charges of collusion, extortion, bribery, conspiracy, theft, intoxication, and illegal disposal of captured liquor. And there is plenty of alcohol. In the year ending June 30, 1924, the commitments for drunkenness, as certified by the Secretary of State of the State of New York, were more numerous than at any time since 1917. The year ending December 1, 1924, shows more deaths from alcoholism in the United States than any year since 1919. After more than a year of tumult and alarms, General Smedley Butler of Philadelphia, who smites with a fist of iron, has not been able to catch up with the demon rum long enough to smite him a blow that will as much as scotch him. As for Chicago, the report for the criminal department of the municipal courts for 1924, shows an increase of forty-two per cent in crime over 1923. Compared with 1919, the increase is 180 per cent! In the last five years crime has increased fifteen times faster than the population, the figures being 180 and twelve. The subjoined comparative table of offenses is startling.

	1919	1924
Against sobriety and good order.....	38,901	91,362
Against the person.....	6,703	7,908
Against public policy.....	6,266	7,541
Against chastity and morals .....	1,368	7,165
Against property .....	12,632	13,947

The table does not include items such as short weighing, violations of the sanitary code, or infractions of the motor-vehicle law. Nor does prohibition appear to lessen those disorders which in former years were attributed almost entirely to misuse of alcohol. The following table includes disorderly conduct and drunkenness cases.

1919	38,633	1923	76,419
1922	67,694	1924	90,852

We have as much mint as we ever had, and far more anise and cummin.

But we, as a people, are neglecting the weightier things of the law. As to race suicide which defiles the home, divorce which disrupts it, the murder of human beings, adult and unborn, we are not greatly concerned, and only the surety companies are conducting a campaign to teach the lesson "Thou shalt not steal." But the Government at Washington is not spending money for lithographed placards imploring the citizens to observe the Ten Commandments or even the natural law. For apparently one law only, the prohibition law, is close to the heart of a bulldozed Congress, and that is not notably obeyed, even by members of Congress. Religion and morality, with a very large percentage of our people, consist in voting a new "dry" law; while all the corporal and spiritual works of mercy are performed by potting a bootlegger. Inwardly there is rottenness and dead men's bones, and not even the outside of the cup is clean.

What is the answer? The Saviour of the world gave it again and again nineteen centuries ago. His Vicar, Leo XIII, restated it in his Encyclical "On the Condition of the Working Classes" when he wrote "If society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions." We shall be mere dealers in mint, anise and cummin unless we turn to the substantial precepts of the Gospel of Christ. But as a people we shall never turn to them, until we bring the influence of religion into the school and the heart of the child.

PAUL L. BLAKELY, S.J.

## Note and Comment

### Indiana Senate Defeats Religious Garb Bill

THE rejection of the first of the so called Ku Klux Klan bills in Indiana, which has come to be looked upon as a Ku Klux State, will doubtless call forth no little surprise. Considering the thoroughness of the defeat administered to the Ku Klux measure it may well be regarded as a good omen. The vote of the Indiana Senate favoring the majority report of the Education Committee, which recommended the definite postponement of the bill prohibiting any person from wearing any distinctive religious garb or emblem while teaching in a public school, stood forty to six. The bill is thus relegated to "innocuous desuetude." It was one of the pet measures in the legislative program of the Indiana Grand Dragon and the vote upon it was considered somewhat in the light of a real test of strength. The bill itself was introduced by the Republican Senator George W. Sims.

### When Gompers Was First Elected

"WHEN Gompers was First Elected," is the caption of a short article in the American Federation of Labor's *Weekly News Service*. Workers, says the writer, were not then recognized as a social force, the employer dictated their lives and was praised for "giving them work." In the very first meeting of trade unionists that formed the A. F. of L., in 1881, Mr. Gompers himself thus described the evils of child labor at that time:

Not long since I was on a committee appointed to visit the tenement cigar shops. I saw there in that visit scenes that sickened me. I saw little children, 6 and 7 and 8 years of age, seated in the middle of a room on the floor, in all the dirt and dust, stripping tobacco. Little pale-faced children, with a look of care upon their faces, toiling with their tiny hands from dawn till dark; aye, and late into the night, to help to keep the wolf from the door. I asked them how long they worked, but they did not, could not, understand. In the simplest way I talked to them and learned that they began before daylight, and worked till long after dark. Often they would be overcome with weariness and want of sleep, and fall over upon the tobacco. Shame upon such crimes; shame upon us if we do not raise our voices against it.

There were then, the writer adds, no compensation laws. There were no laws properly to protect the life, limbs or health of the worker. There was no State or Federal department of labor. There were practically no

labor press and no labor headquarters. "If the worker was injured the court held that he assumed the risk, or that a fellow employe was responsible or that he contributed to his injury." Surely there is a far cry from the present to "the days when Gompers was first elected."

#### Scientific Tax Evasion

A SENATE investigating committee, headed by Senator Couzens, has discovered that "tax dodging," by sharp practises on the part of corporations and wealthy individuals, has cost the Government millions of dollars of losses, far in excess of the loss through tax-exempt securities. Here, for instance, is a favorite form of tax evasion. Confronted with the necessity of paying large sums to the Government, a taxpayer sells stocks which have depreciated in value. He computes the difference between the buying and selling price, deducts the loss from his earnings, scales down his tax, and then buys the stock back the next day. Amortization and depletion of natural resources are other methods. Thus excessive claims are made for amortization by wealthy taxpayers on the plea that they purchased excess facilities for war purposes. The committee, it is stated, will attempt to close these holes in the tax wall, but others will doubtless be found.

#### Catholic Boys Brigade

THE Catholic Boys Brigade of the United States recently added a new educational feature to its work. This consists in the organization of a National Education Committee to deal with problems demanding expert and scientific attention, such as are constantly arising in this field. "Literature about boys' work is flooding the country," we are told in the eighth annual report of the Brigade, "and the value of this must be determined by men who have experience and are qualified to judge in this matter." Movements for Catholic boys, as the document rightly insists, must be adapted to current needs. Catholic literature on Catholic juvenile social work in particular is a present need. During the past eight years the Brigade has shown its efficiency by the successful prevention of juvenile delinquency among its members, the promotion of religious practises and the more frequent reception of Holy Communion. The average duration of a boys' membership in the Brigade is found to have been about two years and three months, a record which Brigade leaders hold was never before claimed by any national social organization for boys.

#### New Buildings for the Gregorian University

THE Roman correspondent of the London *Observer* gives an interesting account of the material changes contemplated for the famous Gregorian University. A new site has been selected, entered from the Piazza Pilotta, near the Biblical Institute and the Oriental Institute, which are also directed and staffed by members of the Society of Jesus. The buildings, now in course of erec-

tion, were designed by the well known Roman architect, Sig. Giulio Barluzzi, and "will follow the lines of the great Roman palaces." Ample provision will be made for libraries, physical, chemical, and psychological laboratories, for astronomical and meteorological observatories, and for an *Aula Maxima* with a seating capacity of 2,000. "With the completion of these grand designs," writes the *Observer* correspondent, "the Gregorian will become in material equipment what it now is in *status*—the foremost ecclesiastical university." The Gregorian University, takes its name from Pope Gregory XIII who munificently endowed it in 1582. The great building erected by that Pontiff was confiscated in 1870, and is now in the possession of the Italian Government. Among its famous professors were Blessed Robert Bellarmine, Suarez, De Lugo, Toletus, a Lapide, Pallavicini, Kircher, Bosovich, Perrone, Franzelin, Secchi, Mazzella, and in our own day, Cardinals Billot and Ehrle. Eleven Popes, including Leo XIII and the present Holy Father, have been students at the Gregorian, together with a glorious band of *Beati* and Saints, among them St. Aloysius and St. Berchmans.

#### To Spread the Faith in Soviet Russia

CATHOLICS have followed with keen interest the events of the past few years in the Soviet Republic. "What are the prospects of the Catholic Church in Russia?" is the question repeatedly asked. There is but one way of promoting Catholic prospects, and that is to work and pray for the success of the Church in this much-afflicted country. That is precisely what the *Catholica Unio* has set about to do. Founded in Austria, but counting among its members high Church dignitaries and prominent laymen and women of many countries, it has set itself the vast task of bringing back to the Catholic Faith the 120,000,000 souls in Russia. The means to be employed are thus briefly outlined:

1. The foundation of seminaries for the education of priests, who after studying for five or six years at the Vienna University will then go forth as missionaries to Russia.
2. The education of Russian boys in preparatory seminaries.
3. The publication of books and pamphlets to be sent to Russia for the purpose of propagating ideas tending to union with Rome and of protecting the Faith against the attacks of atheism.

Naturally the beginnings of this work are still very modest. A small seminary was founded and it attached to the Thomas Kolleg at Vienna, while twelve further seminarians are being prepared at the Archbishop's seminary at Olmutz. Last year the first two Russian students to complete their theological studies under the *Catholica Unio* returned to work among their own countrymen. In the natural order everything depends upon the means that can now be raised for this truly apostolic undertaking. The sum of \$250, contributed for five successive years, would educate a priest in whose works and prayers the donor would share. But every assistance given will advance the good cause. Donations for the Rev. Dr. Augustine von Gallen, O.S.B., director of the *Catholica Unio*, will be received at the AMERICA office.